MILLENNIAL STAR

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The Pre-eminence of Christ	TRUMAN G. MADSEN	513
The Profile of a Prophet	HUGH B. BROWN	518
This I Know . . . Testimonies		524
	MILTON BECK	524
	WILLIAM FAGAN	526
	A. J. ELGER	526
	JOHN VERNON	528
	DEREK CUTHBERT	530
	EVAN EVANS	530
	ALBERT G. LEWIS	532
	HOWARD LLOYD	534
	FRANKIE HILLIS	534
The British Missionaries		536
The North British Missionaries		545
In the World But not of the World	TERRY WARNER	554
British Statistics		559
Missionary Activities		565

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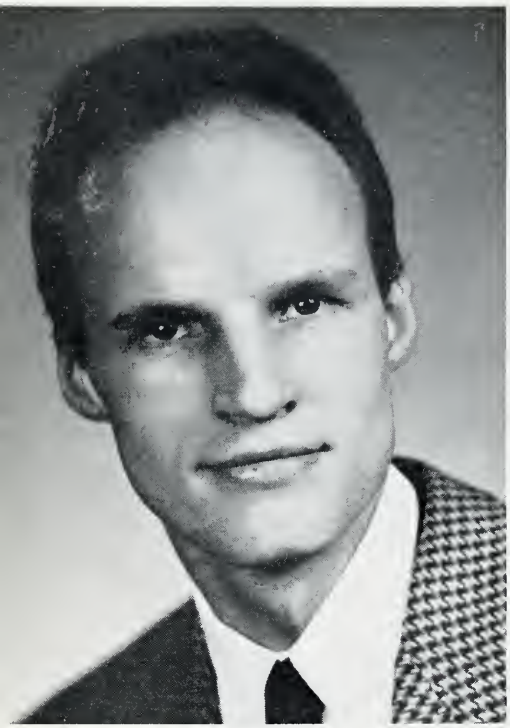
The Pre-eminence of Christ

by Dr. Truman G. Madsen
Chairman of the Department of Church History and Philosophy of Religion at the Brigham Young University

"If I ever joined that Church (the Church of Jesus Christ of Latter-day Saints) it would be for another reason: In their midst Jesus Christ has a place of pre-eminence as in no other Christian group."

SO spoke a minister ten years ago to other churchmen who were discussing the "temporal achievements" of Mormonism. Today he is a Latter-day Saint.

What, I asked him recently, did he mean? He had been for at least 25 years a careful student of the *New Testament*, of theology and of history. He had voiced with conviction the creedal statements that Jesus was "Very God, God Incarnate." In prayer, in worship and service, all, he was convinced, "in His footsteps," he had not only been captivated by the personality of the Master but experi-



Dr. Truman Madsen

enced, as he witnessed to his congregations, the spirit of Him. Christ, he often said, was not just a theological concept, but a " daily walk, a fellowship, a present help." What of this had he now abandoned, and what had he deepened ? What, beyond it, had he discovered ? What difference did it make ?

As we quietly discussed things sacred, clarity of thought and purity of feeling seemed to combine. Though much, we both knew, failed to get into words, we came to " understand one another, and both were edified and rejoiced together." (*Doctrine and Covenants* 50:22.)

This man had been pushed and pulled in the religious world between two competing conceptions. Neither had the full " ring of truth " to him, nor could he envision a combination or compromise of them. To take either of them seriously was, he felt, to dissolve the events of Christ's life, particularly of Gethsemane and Golgotha, into mystery or meaningless.

At one extreme, Jesus Christ was viewed as substantially God the Father, the Triune God of Greek and Latin creeds. His earthly ministry involved all the contradictions of incarnation: The Immaterial became material, the Creator of man became a creature of man, the Non-spatial and Non-temporal became subject to space and time. Thus, though God and man would remain forever unlike, Divine Incarnation, by a miracle open only to the eye of faith, "reconciled" them. Today Christianity, either by its seven sacraments or by grace mediated through the Biblical word, achieved the end envisioned, " salvation."

On this view Christ's " sufferings and death " were those of an Absolute Being. In spite of the paradoxical declaration (at the Council of Chalcedon) of *both* the Full Divinity and Full Humanity of Jesus it was clear that ultimately the manhood of Jesus was only the clothing of His Godhead.

At the other extreme, Jesus was viewed as simply another man, unique in some matters of degree, but certainly not in kind. He lived a remarkable, and at times inspiring, life. Like so many reformers of society He estranged those He sought to aid and met death at the hands of the Roman authorities.

On this view Jesus' sufferings and death were tragic. The prayer of Gethsemane was simply an effort toward courage to face crucifixion. But events in the life of Jesus had

little more significance than those in the life of Socrates. To talk of "atonement," in legal, psychological, or spiritual terms, was to indulge in nonsense.

Unable, then, to deny that there was *something* divine about Christ, yet unable fully to believe that He came into the world either wholly God or wholly man, this man sought more adequate comprehension.

The re-revealed insights of the restoration came to Him, as to others, with a convincing power that was unspectacular but pervasive. He saw in these insights the drawing together of the truths of opposed conceptions, the overcoming of their errors, and a flood of light on the meaning of life both of Christ's, and of our own.

Jesus Christ was not God the Eternal Father. He was the pre-eminent *Son* of God. He was not "another man." He was the First-born in the spirit and the Only Begotten in the Flesh. His past, what He had in common with God the Father, are the foundation of His role as Christ. To ignore or deny these is to miss the power and promise of His mission.

Without detailing the vast effects of these promises, including the resurrection, let us focus on Gethsemane and view it through the manifestations of the Son of God in modern revelation.

Out of our own spiritual lack, our own darkness, there may be profound misgivings about the significance of Jesus' example and His relationship to us.

We may say, for example, "He was God from the beginning. He was not really akin to us." Wrong. He lived, as we lived, in the pre-existent presence of the Father. He offered Himself as the "Lamb slain from before the foundation of the world," and assisted in the organisation of the earth. In these senses He was "the greatest of all" and was properly called "God." But mortality was for Him, as for us, a genuine second estate. And in it

"*He received* not *of the fullness at first, but continued from grace to grace until He received a fulness.*" (Doctrine ond Covenants 93: 13.)

We say, "But surely He was not subject to the conditions we face." Wrong. Though by His Divine inheritance He had power over death, He was tempted in "all points" as we are, yet without sin. He did not "ascend up on high" until He had

"*descended below all things that He might be in and through* all things *the light of truth.*" (Doctrine and Covenants 88: 16.)

"*Behold I am the light; I have set an example for you.*" (3 Nephi 18: 16.)

"*What manner of men ought ye to be. Behold, verily I say unto you, even as I am.*" (3 Nephi 27: 27.)

We say, " But because He did not violate the law of God as we do, He does not know the burden of guilt and alienation." Wrong. Because of His sensitive, uncompromising submission to the Father's will, He was the only one of the Father's family who did not transgress, who in no sense deserved the throes of sin and the withdrawal of the Spirit. Yet through His life, climaxed by those incomprehensible hours in a Garden beyond the brook Cedron, He suffered " according to the flesh " (Alma 7) the pains and afflictions of all the forms of human evil doing. He participated, voluntarily, in the actual conditions that follow in the wake of deliberate transgression. He " took upon him " the cumulative impact of our vicious thought, motives, and acts.

We say, " But it was easier for Him because of His Divine Sonship." Wrong. It was infinitely harder. He endured " even more than man can suffer except it be unto death," (Mosiah 3:7) how exquisite and hard to bear we know not, which caused Him:

" to tremble because of pain, and to bleed at every pore and to suffer both body and spirit. And would that I might not drink the bitter cup and shrink. Nevertheless, glory be to the Father, and I partook, and finished my preparations unto the children of men." (Doctrine and Covenants 19: 13, 19.)

We say, " But He was never left as we are unto Himself." Wrong. Who can comprehend His cry on the cross, " My God, my God, why hast Thou forsaken me? " Who can fathom His reiterated statement in modern times,

" I have trodden the winepress alone, *even the winepress of the fierceness of the wrath of Almighty God."* (Doctrine and Covenants 88: 106.)

We say, " But what He did twenty centuries ago cannot affect me now." Wrong. The Christ who *was* is the Christ who *is*. Out of His life came a full knowledge of righteousness and a full knowledge of the effects of sin. This means that no human encounter, no tragic loss, no spiritual failure is beyond the pale of His present knowledge and compassion gained,

" according to the flesh—that He might succour His people according to their infirmities." (Alma 7.)

No act in all history has united intelligence, virtue and mercy in so complete an expression of love, a love which, even dimly glimpsed, will " draw all men unto him; " a love which underlies His present living roles as Mediator, Revelator, Saviour, Redeemer, and Advocate with the Father.

We say, " But His glorious triumph has no bearing on my own." Wrong. Exalted now on high, Jesus Christ is He by whom " life, light, Spirit, and power " are shed forth from the presence of and by the will of God. (*Doctrine and Covenants* 50:27.) Through Jesus Christ, *we* may come unto the Father. The pattern ordained, a pattern which begins when the light of Christ given to every man who enters the world and leads, if it is honoured, through the " first principles " includes sublime blessings: knowledge, glory and communion, love, joy and peace, blessings even of personal visitation, which transcend the highest aspirations of martyr or mystic, and of enlightened souls in every age.

But beyond these we are promised,

" If you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father: *therefore, I say unto you, you shall receive grace for grace."* (Doctrine and Covenants 93: 20.)

Touched, as few who have tasted of His Spirit and love fail to be, with " a broken heart and contrite spirit " we may walk the path whereby to become, as President David O. McKay has repeatedly testified with Peter, " partakers of the divine nature." (2 Peter 1:4.) As He was begotten of God the Father both in spirit and in body, so by being " begotten of Jesus Christ " through His laws and ordinances, we may be transformed into a like condition of complete fulfilment, " sons of God " in the fullest sense, *like Him.*

" Wherefore, all things are theirs whether life or death, or things present or things to come, all are theirs and they are Christ's and Christ is God's. And they shall overcome all things." (Doctrine and Covenants 76: 59, 60.)

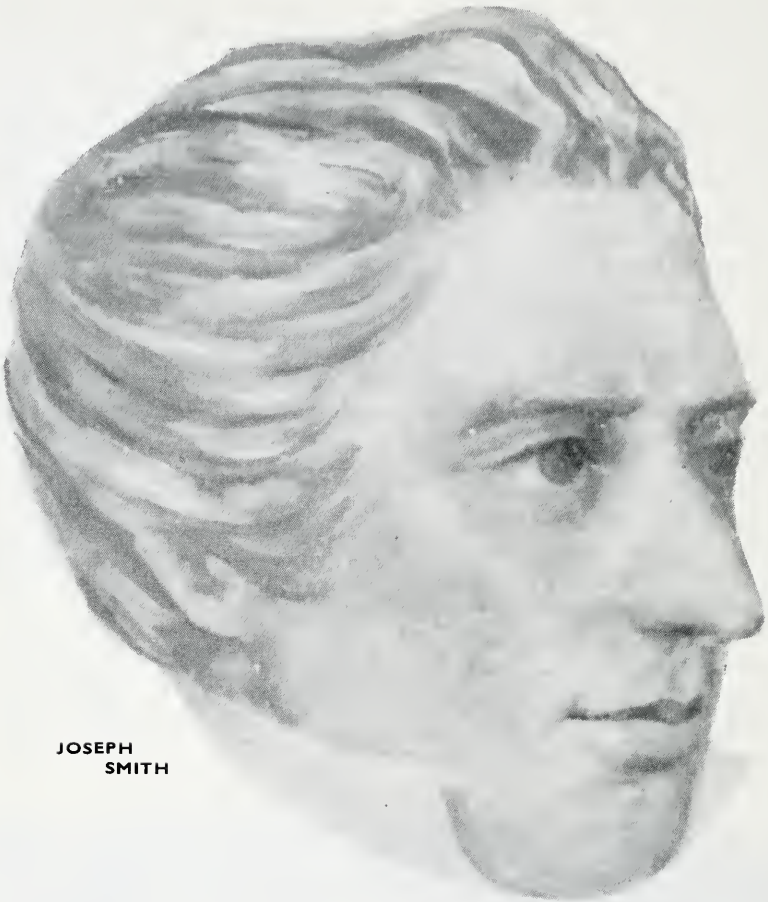
Whatever else the " pre-eminence of Jesus Christ " means (and it means much, much more), this surely is the heart of it. Today, in His revelations, in hymns and sacrament prayers, in testimonies of living witnesses and the radiance of lives endowed with His power, in the spirit and operations of His Priesthood, and in the covenants and ordinances of His holy temples, this drama, enacted in the land of Palestine, is conveyed to our souls. As His " sufferings and death " brought man nearer to God and each other, so individually, as we seek to comprehend Him, He brings us ever nearer the realisation of our own spiritual destiny, that the light in us may " grow brighter and brighter until the perfect day." (*Doctrine and Covenants* 50:24.) No hour of life need be so despairing or so exalting as to blot out His voice:

" Listen to him who is your advocate with the Father, who is pleading your cause before him—

" Saying, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of Thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified;

" Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life." (Doctrine and Covenants 45:4.)

Christ, a Galilean, meets and teaches the Samaritan woman



JOSEPH
SMITH

The Profile of a Prophet

An address on the
Prophet Joseph Smith given
before the Brigham Young University
by Elder HUGH B. BROWN
Commemorating the 155th anniversary
of the Prophet's birth

I SHOULD like to dispense with all formality, if I may, and address both faculty and students as my brothers and sisters. I adopt that form of salutation for several reasons. First, that practically all who are here are members of the Church which established and maintains this university. Secondly, because I believe in the fatherhood of God and the brotherhood of man. Third, I do not intend to give a lecture, certainly not an oration or even a sermon, but simply wish to bear my testimony to my brothers and sisters.

I should like to be, for a few minutes, a witness in support of the proposition that the Gospel of Jesus Christ has been restored in our day and that this is His Church which was organised under His direction through the Prophet Joseph Smith. I should like to have some reasons for the faith I have and for my allegiance to the Church. Perhaps I can do this more quickly by referring to an interview I had in London, in 1939, just before the outbreak of the war.

I had met a very prominent English gentleman, a member of the House of Commons, formerly one of the Justices of the Supreme Court of England. In my conversations with this gentleman on various subjects, " vexations of the soul " he called them, we talked about business and law, about politics, international relations and war, and we frequently discussed religion. He called me on the phone one day and asked if I would meet him at his office and explain some phases of the Gospel. He said, " I think there is going to be a war. If there is, you will have to return to America and we may not meet again." His statement regarding the imminence of war and the possibility that we would not meet again proved to be prophetic. When I went to his office he said he was intrigued by some things I had told him. He asked me to prepare a brief of Mormonism.

I can say to you students that a brief is a statement of law and facts that lawyers like President Wilkinson prepare when they are going into court to argue a case.

He asked me to prepare a brief on Mormonism and discuss it with him as I would discuss a legal problem. He said, " You have told me that you believe that Joseph Smith was a prophet. You have said to me that you believe that God the Father and Jesus of Nazareth appeared to Joseph Smith. I cannot understand how a barrister and solicitor from Canada, a man trained in logic and evidence, could accept such absurd statements. What you tell me about Joseph Smith seems fantastic, but I think you should take three days at least to prepare a brief and permit me to examine it and question you on it."

I suggest that we proceed at once and have an Examination for Discovery, which is, briefly, a meeting of the opposing sides in a lawsuit where the plaintiff and defendant, with their attorneys, meet to examine each other's claims and see if they can find some area of agreement, thus saving the time of the court later on. I said perhaps we could see whether we had some common ground from which we could discuss my " fantastic ideas." He agreed to that quite readily.

I can only give you, in the few minutes at my disposal, a condensed and abbreviated synopsis of the three hour conversation which followed. In the interest of time I shall resort to the question and answer method rather than narration. I began by asking,

" May I proceed, sir, on the assumption that you are a Christian? "

" I am."

" I assume you believe in the *Bible,* the Old and New Testament? "

" I do! "

" Do you believe in prayer? "

" I do! "

" You say that my belief that God spoke to a man in this age is fantastic and absurd? "

" To me, it is."

" Do you believe that God did ever speak to anyone? "

" Certainly, all through the *Bible* we have evidence of that."

" Did He speak to Adam? "

" Yes."

" To Enoch, Noah, Abraham, Moses, Jacob, Joseph, and on through the prophets? "

" I believe He spoke to each of them."

" Do you believe that contact between God and man ceased when Jesus appeared on the earth? "

" No, such communication reached its climax, its apex at that time."

" Do you believe that Jesus was the Son of God? "

" He was."

" Do you believe, sir, that after Jesus was resurrected a certain lawyer, who was also a tentmaker, by the name of Saul of Tarsus, talked with Jesus of Nazareth, who had been crucified, resurrected and had ascended into heaven? "

" I do."

" Whose voice did Saul hear? "

" It was the voice of Jesus Christ, for He so introduced Himself."

" Then, my Lord (that is the way we address judges in the British Commonwealth), I am submitting to you in all seriousness that it was standard procedure in *Bible* times for God to talk to man."

" I think I will admit that, but it stopped shortly after the first century of the Christian era."

" Why do you think it stopped? "

" I can't say."

" You think God hasn't spoken since? "

" I am sure He hasn't."

" There must be a reason ; can you give me a reason? "

" I do not know."

" May I suggest some possible reasons? Perhaps God does not speak to men any more because He cannot. He has lost the power."

He said, " Of course that would be blasphemous."

" Well, then, if you don't accept that, perhaps He doesn't speak to men because He doesn't love us any more. He is no longer interested in the affairs of men."

" No," he said. " God loves all men, and He is no respecter of persons."

" Well, then, if He could speak, and if He loves us, then the only other possible answer as I see it is that we don't need Him. We have made such rapid strides in science, we are so well educated, that we don't need God anymore."

And then he said, and his voice trembled as he thought of impending war, " Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now. Perhaps you can tell me why He doesn't speak."

The Brigham Young University at which Elder Brown delivered "The Profile of a Prophet"

My answer was, "He does speak; He has spoken, but men need faith to hear Him."

Then we proceeded to prepare what I may call a "profile of a prophet."

Perhaps you students would like to amplify what I must condense today—draw your own standard or definition of a prophet and see whether Joseph Smith measures up.

Agreed, between us, that the following characteristics should distinguish a man who claims to be a prophet.

(A) He will boldly claim that God had spoken to him.

(B) Any man so claiming would be a dignified man with a dignified message; no table-jumping, no whisperings from the dead, no clairvoyance, but an intelligent statement of truth.

(C) Any man claiming to be a prophet of God would declare his message without any fear, and without making any weak concessions to public opinion.

(D) If he were speaking for God he could not make concessions although what he taught would be new and contrary to the accepted teachings of the day. A prophet bears witness to what he has seen and heard and seldom tries to make a case by argument. His message and not himself is important.

(E) Such a man would speak in the name of the Lord saying, "Thus said the Lord," as did Moses, Joshua and others.

(F) Such a man would predict future events in the name of the Lord and they would come to pass, as did Isaiah and Ezekiel.

(G) He would have not only an important message for his time, but often a message for all future time, such as Daniel, Jeremiah and others had.

(H) He would have courage and faith enough to endure persecution and to give his life, if need be, for the cause he espoused, such as Peter, James, Paul, and others did.

(I) Such a man would denounce wickedness fearlessly. He would generally be respected or persecuted by the people of his time, but later generations and descendants of his persecutors would build monuments in his honour.

(J) He would be able to do superhuman things, things that no man could do without God's help. The consequence or result of his message and work would be convincing evidence of his prophetic calling . . . "By their fruits ye shall know them . . ."

(K) His teachings would be in strict conformity with scripture, and his words and his writings would become scripture.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1: 21.)

Now, I have given but an outline which you can fill in and amplify and then measure and judge the Prophet Joseph Smith by the work and stature of other prophets.

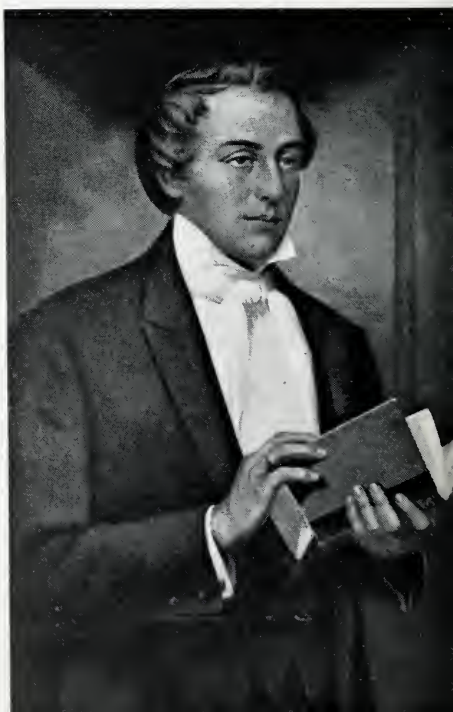
As a student of the life of the Prophet Joseph Smith for more than 50 years, I say to you young men and women, by those standards Joseph Smith qualifies as a prophet of God.

I believe that Joseph Smith was a prophet of God because he talked like a prophet. He was the first man since the apostles of Jesus Christ were slain to make the claim which prophets have always made, *viz;*—that God had spoken to him. He lived and died like a prophet. I believe he was a prophet of God because he gave to this world some of the greatest of all revelations. I believe that he was a prophet of God because he predicted many things which have come to pass, things which only God could bring to pass.

John. the beloved disciple of Jesus, declared, "The testimony of Jesus, is the spirit of prophecy." If Joseph Smith had the testimony of Jesus he had the spirit of prophecy, and if he had the spirit of prophecy, he was a prophet. I submit to you, and I submitted to my friend, that as much as any man who ever lived he had a testimony of Jesus for, like the apostle of old, he saw Him and heard Him speak; he gave his life for that testimony. I challenge any man to name one who has given more evidence of the divine calling of Jesus Christ than did the Prophet Joseph Smith.

I believe the Prophet Joseph Smith was a prophet because he did many superhuman things. One was translating the *Book of Mormon.* Some people will not agree, but I submit to you that the Prophet Joseph Smith in translating the *Book of Mormon* did a superhuman work. I ask you students to undertake to write a story on the ancient inhabitants of America. Write

Joseph Smith



as he did without any source of material. Include in your story 54 chapters dealing with wars, 21 historical chapters, 55 chapters on visions and gospel message to all nations, which is a superhuman task still in progress. He undertook, by divine command, to gather thousands of people to Zion. He instituted vicarious work for the dead and built temples for that purpose. He promised that certain signs should follow the believers, and there are thousands of witnesses who certify that this promise has been fulfilled.

I said to my friend, "My Lord, I cannot understand your saying to me that my claims are fantastic. Nor can I understand why Christians who claim to believe in Christ would persecute and put to death a man whose whole purpose was to prove the truth of the things they themselves were declaring, namely that Jesus was the Christ. I could understand them persecuting Joseph if he had said, 'I am Christ,' or if he had said, 'There is no Christ,' or if he had said someone else is Christ; then Christians believing in Christ would be justified in opposing him. But what he said was, 'He whom ye claim to serve, declare I unto you.' Paraphrasing what Paul said in Athens, 'Whom therefore ye ignorantly worship, him declare I unto you.'" (Acts 17: 23.)

Joseph Smith said to the Christians of his day, "You claim to believe in Jesus Christ. I testify that I saw him and I talked with him; He is the Son of God. Why persecute me for that?"

When Joseph came out of the woods he had at least four fundamental truths, and he announced them to the world. First, that the Father and the Son are separate and distinct individuals. Secondly, that the canon of scripture is not complete. Thirdly, that man was created in the bodily image of God. And fourth, the channel between earth and heaven is open and revelation is continuous.

Perhaps some of you are wondering how the judge reacted to our discussion. He sat and listened intently; he asked some very pointed and searching questions; and at the end of the period he said, "Mr. Brown, I wonder if your people appreciate the importance of your message; do you?" He said, "If what you have told me is true, it is the greatest message that has come to this earth since the angels announced the birth of Christ."

This was a judge speaking, a great statesman, an intelligent man. He threw out the challenge, "do you appreciate the importance of what you say?" He added, "I wish it were true. I hope it may be true. God knows it ought to be true. I would to God," he said, and he wept as he said it, "that some man could appear on earth and authoritatively say, 'Thus saith the Lord'..."

As I intimated, we did not meet again. I have brought to you very briefly some of the reasons why I believe that Joseph Smith was a prophet of God. But undergirding and overarching all that, I say to you from the very centre of my heart that by the revelations of the Holy Ghost I know that Joseph Smith was a prophet of God. While these evidences and many others that could be cited may have the effect of giving one an intellectual conviction, only by the whisperings of the Holy Spirit can one come to know the things of God. By those whisperings I say I know that Joseph Smith is a prophet of God. I thank God for that knowledge and pray for His blessings upon all of you in the name of Jesus Christ. Amen.

TESTIMONIES OF TRUTH

THIS I KNOW . . . *testimonies*

THE PRIESTHOOD OF GOD

by Milton Beck

South-East London District Mission President

I AM grateful for the opportunity to express my testimony which is, first and foremost, that Jesus lives as the Son of God. As the ancient apostle, Peter, stated with unequivocal conviction in answer to the Lord's query, "Thou art the Christ, the Son of the living God," even so state I that same testimony with that same conviction borne to my soul by the same Spirit. For this I am grateful.

My testimony embraces the wonderful assurance that I have a personal relationship with my Father in heaven, and that when I kneel in prayer the thoughts of my mind and the desires of my heart ascend to One who hears!

My testimony comprises the knowledge that the gospel of Christ contains the saving principles of salvation and that, as Joseph the prophet stated, each man has the opportunity and challenge to work out his own salvation.

My testimony concerns Joseph Smith, and I thank God for that man. The same voice that whispers to my soul that Jesus lives tells me that Joseph was a prophet, and through this great man the gospel was again committed to the earth to bless its inhabitants.

My testimony is of the Priesthood, and I should like to relate one per-

from leaders of the missions . . .

sonal instance which forcibly demonstrated to me the efficacy and great power of this authority.

While serving as a full-time missionary in Palestine, my companion and I were asked to call on a family with whom other missionaries had visited for 18 months. The young man of the family was afflicted with a brain tumour and there was a large growth on the side of his head. He suffered extreme pain and was given only a few years to live. In answer to our statement that he had been sufficiently exposed to the teachings of the gospel to evidence his sincerity by baptism, he said that the question of only one church having the sole authority to act in the name of God bothered him, and that if we could bless him so that he would either be made well or, at least, be free from pain, he would be baptised.

Not feeling right within ourselves regarding this request, we told him that if he was endeavouring to test the Priesthood for his selfish desires it would destroy him. He protested that he was sincere and pleaded that we administer to him. Our mission president felt that we should and, accordingly, we laid our hands on his head but said nothing concerning the purpose of the administration, that he would be made well or be free from pain. Three days later the man was dead. His mother declared to us that she knew the gospel was true, that her son was not sincere and that the Priesthood of God could not be trifled with.

This and many other experiences are a part of my testimony. Many years ago hands were laid on my head and a blessing given which said that I would have a testimony that not even the adversary would be able to shake. I say this not lightly nor boastfully but in deep humility and gratitude, because of all the things for which I am grateful. The one item for which I am most grateful is that I know the Gospel is true!

THE IMPORTANT THING IN LIFE

by William Fagan
of the Sheffield District

Brother William Fagan of the Sheffield District has served faithfully in the Church with a zeal and dedication and steadfastness of purpose that have marked him as a true servant of God. As Brother Fagan wrote this testimony to the Star, *he lay gravely ill in a hospital bed, soon to undergo a serious chest operation. As the will of the Father would have it, this testimony turned out to be his last, for on November 16 William Fagan passed on. In writing this, his last, testimony, he exhibits for the strengthening of others the abiding faith and peace of mind with which he served so outstandingly as the President of the Tenth Quorum of Elders.*

THERE was once a very rich farmer who lived out East. He had everything—wealth, good health, a charming wife and two lovely children, a boy aged seven years and a girl aged two years. Year after year his soil yielded an abundance of crops. The world was a wonderful place for him. About twice each year he was visited by a priest who made a habit of travelling between homesteads. It was the visit of this priest that changed everything for the farmer.

The conversation had got around to diamonds. The priest had been saying what a wealth of beauty was contained in these precious stones and how they originated. The priest went on:

"When the Lord created the world He spun the mists and the matter with His finger and then tossed it away—it then

THE BLESSINGS OF MEMBERSHIP

by A. J. Elger
Birmingham District Mission President

EIGHT years ago it was with no great enthusiasm that I joined the Church of Jesus Christ of Latter-day Saints. I knew that the gospel as taught by the missionaries was the true word of God, but I could also see that in joining the Church my way of life would have to change. I neither smoked or drank, so tithing would be an additional burden on our limited income. However, an enthusiastic wife and a less enthusiastic husband were baptised.

Through the years that followed our love for the Church and for the members grew, and it would be difficult

became granite and embedded here and there were these beautiful stones."

"But how does one find these?" asked the rich farmer. The priest answered, "They can only be found in the clear waters that flow over the sand." For months he journeyed, spending all his wealth, till finally he became a pauper, still wandering, begging food and drink. Eventually, out of sheer despair he drowned himself in the sea.

Many months went by and the priest again visited the farm. Whilst awaiting the new farmer's return from the fields he noticed some glittering stones on the shelf above a large fireplace, whereupon he asked the farmer, "Where did you find these?" The farmer answered "In the stream which flows at the bottom of my garden." The priest went on his way without divulging the worth of the stones.

I believe that we who have a testimony of the gospel are much like the rich farmer. If we remain active in the Church we become immune from the temptations of this world. If we are tempted to leave our haven of peace and contentment and go "haring off" in search of material wealth, we shall become as paupers and "drown" ourselves in the darkness and dullness of this world. What greater blessing could we acquire than the blessing of building up our Lord's kingdom here on earth, and when our time comes to hear the Lord say, "Well done thou Good and Faithful Servant."

I am thankful to our Heavenly Father that He caused the missionaries to call at my home. I am greatly blessed with a good wife and family, who are also Latter-day Saints. I have received many blessings and can testify that this is indeed the true Church of Jesus Christ and that Jesus the Christ lives.

I am thankful that my possessions are like those of the rich farmer, and I am going to cling to those which I know are my sheet anchor in this sin-stained world.

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now to imagine life without either. The blessings from paying our tithing and living the *Word of Wisdom* were also realised.

Then a temple was built in this land and we were able to visit the House of the Lord and be married for time and eternity and have our children sealed to us. I shall never forget this first visit to the temple.

The following year we were able to visit the temple again, this time doing the work for my wife's father and mother. This was another occasion which gave us both great pleasure.

Then suddenly early this year without warning, the Lord saw fit to take my wife from us. I had sometimes wondered what I would do under such circumstances. Would I remain faithful to the Church? Would I be bitter as some people become?

At the funeral service I knew the answer to these questions. Although our loss as a family was great, I felt that the Lord had other work for my wife to do. The comfort and help that we received and are still receiving from the members of the Church in our small branch is a great inspiration to me. In the weeks that followed my testimony grew more rapidly than at any other time since joining the Church.

Three years ago I joined the teaching profession. The experience I gained teaching Primary and Sunday School classes was a deciding influence when applying for this post. I only stood an outside chance of getting the job, but it came off. This has been a great blessing to me as I am now able to be at home with my children during most of their holidays.

Looking back these eight years, I can see the hand of the Lord in so many things. I look forward to the future with hope and confidence—I

MY TESTIMONY

by John Vernon
of the Preston District Presidency

FIRST I would like to say how grateful I am for this wonderful blessing and privilege which has been afforded me to have my testimony appear in the Christmas issue of the *Star*. A testimony of this wonderful gospel, a conviction that one knows this is the true Church of Jesus Christ. How does one get to know these things? That is the question many people outside the Church desire to know. Well, we know, as members, that activity in the Church helps to build a testimony. Obedience to the will of our Heavenly Father also helps to build a testimony.

But of course you want to know how I gained a testimony, how it has gone from strength to strength through the years. The things that I have seen and heard, and especially some of the things I have witnessed the saints do, have most certainly strengthened my testimony. I would like to relate a few stories which have led me to ask myself, "Surely it must be the true Church if people will do that." What better tribute could I pay first than to my dear wife, who has sustained and given me help and advice in my assignments in the Church. Oh, brethren, your testimony just can't help but grow when your dear wives support you. We all know this to be true.

Now for the first story. Is our Heavenly Father mindful of His Priesthood? We had almost given up hope of being able to raise a family. Then Sister Vernon was blessed that she would be able to have a child—today we have a lovely daughter, Michele, six years of age. Also, a fine son, Stephen, three in January. Are we blessed? Does that give one a testimony? Need I answer.

Sister Vernon gave birth to Michele in the local hospital here in the early hours of one Thursday morning—so of course the daddies are allowed to visit them in the evenings. Along I went Thursday evening and Friday evening, but on Saturday evening Sister Vernon knew there was a union meeting at Preston (now known as leadership meetings in the Church) and she let me

know that if we trust in the Lord He will help us to overcome any obstacles that may lie ahead.

Without any doubt I know that this is the true Church of Jesus Christ. I know that He lives and that He hears and answers our prayers. It is my prayer at this Christmastime that we will all be able to celebrate this wonderful festival in the true spirit by remembering the birth of our Saviour and putting into practice His commandments, that we should love our neighbours as ourselves.

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go. Picture the scene—our first baby after ten years of married life, and everyone in the hospital ward (to my knowledge) having visitors except Sister Vernon. Oh, how grateful I am for such a wonderful partner.

Then I think of two faithful sisters in this district who went to work on the "housewives' shift," six p.m. to ten p.m., to earn a few pounds (help pay the extra bills, etc.) But these sisters, each holding office in the Relief Society, wanted to attend Relief Society on Tuesday night. So with a prayer and faith in their hearts they decided to ask for Tuesday night off. They explained the situation to those in charge—can you imagine Tuesday night off to attend church duty? Did they get it? Why of course they did, and I am sure if it had not been granted they would not have taken the job. Does that help build a testimony? It certainly helped build mine.

It looked at one time as though Sister Vernon and I were going on a mission for six months. Along came one sister and said, "While you are away, I will pay your rent for you." Can you imagine someone offering to pay your rent for six months? Oh how grateful I am for my membership in the true Church.

Then my mind goes back to 1957, when the branch opened here with about 16 members. Now it is 41. I pay tribute here to our brethren and sisters in the district who came along week after week to speak to us. Brother Wilfrid Clark kept a constant flow of fresh speakers for us. How grateful we were for their fine support. Then I remember Brother Bill Bates taking me by car to a district presidency conference in London. It was 1.30 p.m. Sunday when we left for home. I said to Bill, "I am due at the Burnley Branch tonight at 6.30 p.m. to speak." Over 200 miles to go. Could I be there on time? There was no fuss with Bill, no complaining, or saying we shan't make it. He had me there in time to speak and had me home before nine p.m. Do I take these things for granted? No, never.

I think of the wonderful efforts put forth by the members of the branch here when I was their branch president on building fund projects—especially the sisters, who so unstintingly stayed home with the children week in and week out, month in and month out, while the Priesthood dug the ditches, painted the houses, and a host of jobs, all for the building fund. Yes I could go on and on relating stories of faithful saints with whom it has been a privilege to mingle, who by their example and diligent efforts in the Church have helped me build a

testimony of this wonderful gospel.

No one can take away your testimony, but it is so easy to lose it. Oh it is so simple to slack off, to compromise. How the evil one delights when he sees us doing these things. Be on your guard constantly. Be faithful in your assignments in the Church. Be so very grateful to the leaders of our Church for their wise counsel and advice. May we always have the good sense to adhere to it. Can anyone not love the Woodburys, the Brockbanks, the Boyers and all those fine, good,

"MY YOKE IS EASY"

by Derek Cuthbert
British Mission First Counsellor

IT has been well said that a testimony grows partly from the truths we read, partly from the truths we hear, but mainly from the truths we live. Thus our testimonies grow through activity, through service, through dedicated effort; and the testimony which I hold dear has developed just like that, for we have endeavoured to seek first the Kingdom ever since we entered the waters of baptism almost ten years ago.

I was studying for professional examinations at the time, having commenced in business, but with increasing Church activity, these studies were soon shelved. We have never regretted it; we have never suffered from it; indeed, the Lord has blessed us because of it. We were soon in harness, with Sister Cuthbert in Relief Society and myself in MIA. How we loved it, and do love it, and shall love it—this righteous activity, these happy times together with the saints.

Yes, we have been in harness ever since, but "my yoke is easy" said

THE MESSAGE OF CHRISTMAS

by Evan Evans
Wales District Mission President

faithful saints in the British Mission and the North British Mission, and all our wonderful missionaries. How true is the statement, "By their fruits ye shall know them."

This is my testimony—I know beyond all doubt this is the work of our Heavenly Father. I am happy, joyful and grateful to be a part of it. May I on behalf of all the saints in the Preston New District wish you all a happy Christmas, and for the New Year. Let us strive to love each other a great deal more. We all need to do this.

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the Saviour, and we found that we grew with responsibility, never bowed with burden. I remember the time in MIA when we had promised play-readings the following week but had been unable to find anything suitable. "All things are possible with the Lord," and sure enough we were guided and inspired to write our first one-act play which was put on successfully, and followed up by another one within a year.

It is a wonderful blessing to be one with our family in the gospel, and we are so happy in all we are called to do. We joyfully see our children grow in knowledge of the gospel as they grow in stature, and how thrilled we shall be when Janis, our eldest, receives her first Individual Award in January, and when Maureen graduates from Primary. We all look forward to Family Night, and when Sheila was baptised recently we held our Family Night at the fontside with Janis reading the scripture, mummy speaking on baptism, daddy performing the ceremony, and Maureen closing with prayer. Then there is David, who is six, and already looking forward to being a deacon; and Rosalind who gives some beautiful little prayers though only four; while even Jonathan, not quite two sits attentively on the front row of Junior Sunday School.

This is my testimony of the restored gospel, that it binds us closer together in our families, gives greater happiness in our homes, gives great opportunity for personal growth and moulds us gradually into whole persons, through the fine programmes of the Church.

This is indeed *truth* and the truth shall make us free.

I THANKFULLY and humbly bear my testimony that the message the Saviour brought to mankind, much of which has been lost from the *Bible,* has been restored in the fullness of the gospel, making man's destiny and God's purpose for him abundantly clear.

Some contemplate passing from this life with a shudder; others view it with serenity and a smile. The difference is the reality of the message of Christmas which concerns everyone, whether we are aware of that fact or not. Man's wisdom fails to explain the seeming inconsistency and injustice of the

opportunities, environment and capabilities that we inherit in life. " Why," comes the cry, " Is life so similar to a relay race where each is dependent upon his team-mate whether he gets a flying start or has a lot of ground to make up? Why are some born in the lap of luxury and go through life with little apparent effort or trials, when others are born with adversity and unhappiness for a partner . . . ? "

The halt and the blind line up at the " starting gate " with the fleet of foot; the frail with the strong; the spastic and the dumb with the intelligent of mind and the beautiful of countenance . . . Who can tell who will partake of prize and glory when such a race is over and the day is done?

Where man's wisdom fails, the gospel as restored in its fullness breaks forth like the noon-day sun upon a scene of darkness; this life is but a " half-way " house or testing place. There is much that has gone before and the future is eternal. Each individual's life in this brief span is influenced by his conduct and diligence in the pre-existence when we lived with our Father in heaven as His spirit children. We know this from Jesus' emphatic statements concerning the eternal qualities of the spirit, and that our physical bodies are the tabernacles of our spirits, to be separated at death and reunited in the resurrection.

In the life to come, each will inherit that degree of reward and glory

TO SERVE OUR FELLOW MAN

by Albert E. Lewis
Bristol District Mission President

THE theme running through the life of the Saviour is one of service to all irrespective of race, creed or colour. And it is this same service without reservation which will enable us to be most like Him. These thoughts which come to me are a continuation of the wonderful joy I feel after reading the July issue of the *Millennial Star*—the abiding faith of our New Zealand brethren, especially our Maori people; Brother Oliver Amu, our Chinese-Samoan benefactor; in fact all the Polynesian peoples in their lives of consecration are another word for service. No wonder then the scriptures tell us that when we are in the service of our fellow men, we are in the service of our God.

To be really effective in our service to mankind we need to love mankind

according to his deserts and the desires of his heart whilst in the flesh, for one day the finer scales of finer justice will be brought to bear. Such is the beauty and the certainty of the Everlasting Gospel—it puts meaning into life, it puts it in its right perspective; and it makes life worthwhile.

As Christmas draws near, may we earnestly meditate upon its momentous significance . . . for without He whose birth we celebrate on this blessed day and His Sacrifice . . . life is but a transient, purposeless, meaningless speck cast upon the sands of eternity, a fleeting, inexplicable appearance upon the stage of time . . . With Christmas and all that it stands for, all that is best and most beautiful in life; all that is most loving and tender, will be added upon in the resurrection, and clothed with immortality, to be enjoyed by the faithful for ever and ever.

I am eternally grateful for my testimony that God lives, and that Jesus is the Christ; that the Priesthood of God is upon the earth again and that in this land stands the House of the Lord, where heaven and earth meet; where the worthy and faithful may taste of heavenly peace . . . where they may be sealed to their chosen partners for time and all eternity and gain the knowledge that will ultimately allow them to pass the guardian angels on their way to their Heavenly Father when they depart from this " vale of sorrow."

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with the sort of love that will cause us to do good for its own sake.

Jesus tells us to love the Lord our God with all our heart, and our neighbour as ourself. Therefore the keyword becomes *service,* because while you are helping, doing and caring for someone, you are learning to *love* someone. This can best be exemplified in a family association with the mother and father giving continuous and unstinted *service,* loving their own with every fibre of their being.

Therefore, to realise that all men and women are sons and daughters of God, as are we, can help us to love all our Father's children. Jesus told us to love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use and persecute us.

When we can do all of these things, our love for our fellow man will increase. Joy and happiness will bring a peace and contentment which will be manifested in our very beings, the examples we live, and the gospel we teach.

One of the surest and quickest ways I know of to learn to love our fellow man is to teach him the gospel of Jesus Christ. Ask any missionary how he feels toward genuine contacts, earnestly seeking for *truth.* A close relationship is soon established, and they really do become " brother " and " sister " in our lives.

Being of service to others gives no time for negative attitudes, selfishness, defeatism, backbiting, fault-finding and generally being rebellious, the whole life of Jesus was one of doing, teaching, loving, caring, and in the end

giving His very life so that *all* may have the opportunity to serve, and in so doing please our Father in heaven, whose purpose it is to bring to pass the immortality and eternal life of man.

For this reason He gave us His only Begotten Son, who by His wonderful

THE BLESSINGS OF CHURCH MEMBERSHIP

by Howard Lloyd
Hull District Mission President

AS I look back on my life prior to being converted to the Gospel I realise what little knowledge I had of our Father in heaven or His ways and how little I knew of the truths of the scriptures. As I learned the gospel with prayer and study I was gradually lifted out of darkness into the light with a clear understanding of the message which the missionaries unfolded before me. I would like to quote from 3 Nephi, chapter 18, verses 19-20:

"Therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name which is right, believing that ye shall receive, behold it shall be given unto you."

My wife read this scripture one day and she was so sure it must be *right* to want her husband to join the Church that she prayed with more faith and belief than she had done for years for me.

Now may I say it was a happy day when I was baptised into the fold of our Saviour. We are a family of six united in the gospel. I am thankful for the Priesthood and the powers of discernment. I remember when my boy was blessed I stood up in testimony meeting and prophesied that if

"PREPARE TO MEET THY GOD..."

by Frankie Hillis, Irish District Mission President

IT is my conviction that this is truly the Church of Jesus Christ and that we are being guided by revelation today. All around us we see the slogan

example of service to mankind asked us to do likewise, in order that we too might become perfect, even as our Father in heaven is perfect. Brothers and Sisters, as God our Father and Jesus Christ have loved us from the beginning, do now, and will ever love us, let us love one another.

I lived the principles of the gospel that I would see my boy hold the Priesthood, and that together we would work for the building of the Kingdom. What a blessing is the gift of the Holy Ghost to help us to guide our families and our lives.

What a wonderful law is tithing. I have heard people say they cannot afford to pay tithing—I cannot afford *not* to pay my tithing because of all the other blessings I derive while I am paying it. I know my testimony is strong.

As I look back on the early period of my membership, especially when I was advanced to the Melchizedek Priesthood, I used to think of the temples in America and wish we could go through. And then when a temple was built in Switzerland, how much nearer it was to us, and then, before we realised it, a temple of the most High, right here in our own country. What a wonderful dispensation that we live in, and what a testimony builder 1959 and 1960 have been for the faint in heart. Who can deny the power of our Father in heaven, when they see the Church grow from strength to strength, confounding even the saints themselves.

How blessed we are to have such fine men as our leaders who constantly inspire us and set us such a wonderful example. I am thankful too for the members of our branch here in Grimsby and the kindness and love which they show to my family and myself, and also the local missionaries in our district who have helped to strengthen my testimony. Our happiness in the gospel depends so much on our branches, if the members are happy and active and willing to work with you what a joy working in the Church becomes.

We shall reap as we sow—no more, no less—so that we may be spurred on to greater activity that we may reap all the blessings God has for us is my constant prayer.

" Prepare To Meet Thy God." And the very people who paint these slogans we see say that no preparation is needed.

I am grateful that we are preparing ourselves and not just believing, because only those that have prepared will be able to meet God. I know that God lives and that Jesus Christ is His Son. I also know that there are true prophets on the earth today.

A WISH FOR . . .

HAPPY HOLIDAYS

FROM THE WOODBURYS
AND THE BRITISH MISSION

THIS is the third Holiday Season our family will have spent among you, our beloved brothers and sisters.

Our first Christmas in 1958 we had just come "back home" to the country of our progenitors. We felt your love. We prayed we might earn and merit it.

Our second Christmas in 1959 we knew we were home, for we wrote that "home is where the heart is;" and our hearts were whole-heartedly here. We not only felt your love; we experienced it in the great co-operation we had had during the year in all the many programmes which marked the New Era. Our hearts and thoughts were so intertwined in the work that we had Happy Holidays.

Now, we approach our third Christmas. With the extension of time has come the extension and expansion of our love and understanding of each other. More mellow toward the work; more mellow toward each other. Until it is almost with a tinge of sadness we approach this Christmas, knowing that some day this chapter of our life, so full of love, marked with peace and happy hearts, will come to an abrupt end.

At this Christmas Season, our association has seasoned, and blossomed into something most beautiful and bountiful.

We thank you for your goodness. We thank you for your splendid co-operation that has made this a Season of Success in British Mission History. And "Bubbles," Wendy, "Beau" and I thank you for your love, which we reciprocate and promise to reflect always throughout our eternal friendship.

May the Lord Bless you to have Happy Holidays. May He fill your life with His fruits, which are peace and joy; for these are the fruits of living His word, which we bear witness He has restored in these the last days for all of us to have and share with our families and friends. In that kind of living, and in that kind of loving, and in that kind of sharing, we know you, as we, will have Happy Holidays.

the Woodburys

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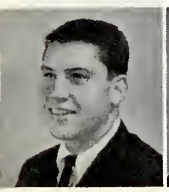

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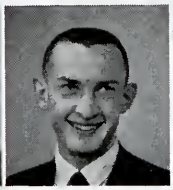

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the North British Mission

A Christmas Thought and Greeting

FROM THE BROCKBANKS

" In all thy ways acknowledge Him, and He shall direct thy paths."
Jesus saith unto him, " I am the way, the truth, and the life : "
" These things I have spoken unto you that ye might have peace."
" All power is given unto me in heaven and in earth."

IN these eventful days of social unrest and insecurity—of world-wide economic and political confusion and bewilderment, an anchor of safety and a refuge from fear and anxiety may be found in the message of the Prince of Peace and in a living faith in the sovereignty of God.

Throughout the sweep of centuries, pointing out the way to human brotherhood—lighting up the pathway to peace and good will among men—the Star of Bethlehem shines out with a light that cannot be dimmed.

As the autumn sun makes mellow and sweet the fruits of the harvest, so the spirit of Christmas-tide influences the impulses of the heart. 'Tis the season of fond memories, fraternal greetings and cherished friendships. The sweetest joys of living and serving come from the love and confidence of friends.

May this message of friendship, a warm Christmas greeting, and a sincere wish for happiness attend you as you press on, not only through the coming year but through all the years to come.

the Brockbanks

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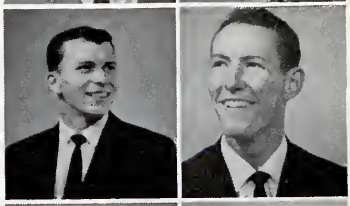

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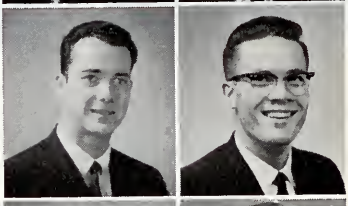

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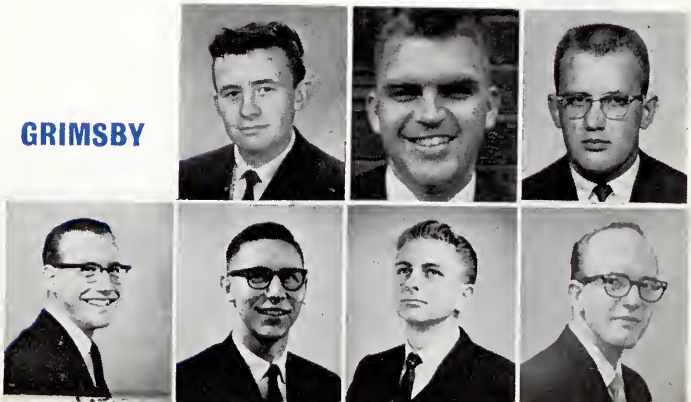

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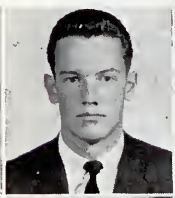

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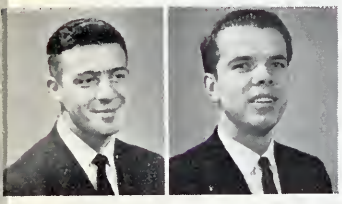

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In the World But not of the World

BY TERRY WARNER

THERE once was a young man who grew up in a country which all other nations despised. What was worse, he lived among the most hated people of that country—a people looked down upon for their immoral and irreligious practices. And he, this young man, was thought the lowest: even they, his countrymen and neighbours, scorned him. Indeed, for a long time his own brothers and sisters would not accept him; and three times he was driven out of his home town. The name of this young man was Jesus.

Perhaps it was there, in His own country where He was without honour, that Jesus faced some of His severest trials. He was ridiculed and even attacked by the Galilean people because He was not one with them in their wickedness, because He lived differently—He had higher standards —than they. So much was He held in derision that once when He returned to His home as a man He barely escaped being thrown over a cliff by His angry countrymen. Sometimes it must have been very hard even for Jesus to remain faithful to His standards. Sometimes He must have been very lonely.

You and I face a challenge a lot like His. We may never be driven from our homelands or physically assaulted, for today many respect us for living as we believe. Yet we must be aware that there are " Galileans " still in the world, in addition to honourable men, and these have a means by which they try to get us to forsake our standards and follow their ways.

The prophet Lehi dreamed that they would use what he called " the finger of scorn." He beheld a multitude of worldly people, finely-dressed, watching Christ's followers as they pressed forward in darkness to partake of the fruit of an excellent tree. The fruit was the love of God, more to be desired than any other thing in life. By clinging to a certain rod of iron, which signified the word of God and the standards of His Church, the saints could find their way in the darkness. They were in no manner driven back from attaining their goal; instead, the multitude looking on pointed " the finger of scorn " at them and laughed mockingly.

Of these saints pressing forward there were two *kinds*. One kind tasted God's love, then saw the mockers and " cast their eyes about as if they were ashamed." The *Book of Mormon* says of them, " after they tasted of the fruit they were ashamed, because of those that were scoffing at them, and they fell into forbidden paths and were lost." The other kind following the iron rod were exemplified by Lehi and

Though they were fishermen in the world of fishermen, spiritually they were of heaven

his family. Lehi related that the great multitude "did point the finger of scorn at me and those who were partaking of the fruit also; but we heeded them not... For as many as heeded them had fallen away."

Lehi's dream seems to sound a profound prophetic warning for us, which might be written:

"Beware, young people, for though it is natural that we all want to be loved and accepted, to 'belong' and have friends and popularity, sometimes some of us sacrifice our standards in hopes of gaining them. Beware, inasmuch as it often appears to us that being different, left out or unpopular must be avoided at any price—even at the cost of our standards—and that honour in men's eyes is the important thing in life. Beware, because those whose hearts are mostly set upon such honour forsake God's love, feeling ashamed and unworthy of it; and they are lost."

The finger of scorn is subtle. That is, we do not always recognise it as our enemy. Usually we contact it first at school, where it seems necessary to wear certain brands of clothing, to be a good athlete, to tell stories humourously, to speak in the current slang, to date popular boys and girls. Inwardly we fear that unless we do what "the

crowd " requires of us we are liable to be left out. And all too often this fear of " the finger of scorn " pressures us to do sinful things, things which compromise our ideals: to indulge in loud speech, to smoke or drink, perhaps to cheat or lie a little to " seem big " or " get ahead," to not only date popular girls or boys but to " see how far you can go."

In the military forces I knew a young Mormon boy who planned to go on a mission after his discharge. Call him Dave. One day copies of some sophisticated, immoral, men's magazines appeared in the barracks and were circulated among the men as they sat on their bunks talking. Dave sat by, out of the group, polishing his shoes. After some time Todd, a very popular person, addressed him personally. They began to chat and soon Dave was in the midst of the group's discussion. The talk was about his girl friend at home, his abilities and his future. It was apparent that he liked being included—as we all would. One of the magazines reached Todd, who thumbed through it awhile and then asked him if he wished to read it next. He didn't answer immediately. He wavered. Then he took the magazine and read.

Like many sins this led to others more serious. Dave began spending his week-ends with his new friends, doing things he once thought he would never stoop to. He was inwardly ashamed to attend church any more. It wasn't until leading him into evil ceased to be a novelty for his friends, and they no longer paid him special attentions, that Dave faced up to himself with great remorse in his heart. Through sin he had stained his life, all but irrevocably.

Dave had not realised that selling our standards never buys the kind of

" . . . in the world but not of the world "

love and happiness we expect. Instead it brings misery. For by doing it we pretend to be something we really aren't: we are afraid that our true selves won't be liked and our true standards will be laughed at, so we pretend—we wear a " false front " or make it seem that we enjoy something we know is wrong—all in the desperate hope that other people will like us.

Though he had desired to have respect and friendship, Dave discovered that true friends aren't won by pretence, and that genuine love doesn't depend on any talents or popularity or possessions we might be anxious to let others know we have. True friends love us for what we really are, in the same way that the Lord loves us. It will never happen that He will stop loving us, for He knows our " true selves." Whenever one being knows another's true nature, he cannot help but love. That is why it is absolutely necessary that, instead of pretending, we let others see us as we really are, with all our faults and strengths, so that they, like the Lord, can truly love us. For if they only know our " false selves "

how else can they love us but falsely?

I know Dave could have resisted the first temptation if he had been alone in the presence of that same magazine. But having just gained a feeling of being liked he had been fearful to jeopardise it. It seemed to him as if Todd had said, in effect,

"You can be one of us if you do what we do and enjoy what we enjoy—then we will think more of you."

But good people like Todd don't really say things of that nature—they admire us more when we are strong. In a booklet distributed to LDS servicemen the First Presidency has written:

"Some . . . think, in order to be popular, that they must be as worldly as other men, no matter what sins they indulge in. That is a great mistake. Experience has shown that non-members expect *us to live up to our standards. They are disappointed in us when we fail to do so. Even the vilest of the vile respects a clean man who lives up to his principles. And he regards as just a weakling like himself a man who falls to the temptations of the world. Don't be a weakling. No one respects a spineless person who doesn't know his own mind, or who can't resist temptation when it comes. Be a man. Be clean. Stand by your standards. Don't let a little kidding . . . fool you and make you think you have to sin to be a 'good fellow.' Even the kidders hope you'll be strong—even stronger than they are themselves."*

We, we Latter-day Saints, are "a royal priesthood, an holy nation, a peculiar people." Far from shameful, being "peculiar" and having different standards, if they are true ones, is something to take humble pride in. There is, indeed, no honour in mimicking the world's ways; and there is dishonour in not being true to oneself and one's standards. If it is for righteousness' sake, it takes strength to "dare to be different." David Thoreau wrote:

"Why should we be in such desperate haste to succeed (in the world's eyes) and in such desperate measures? If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music that he hears, however measured or far away."

Or, let him not allow the opinions of the world to determine what kind of life he will lead, or what kind of person he will be, but let him follow his own standards. Let him be his real self!

For those who do not dare to be true to themselves but are caught in a web of lie and sin and deceit they have woven, life is tragic. Examples of such people can be seen frequently. They tend to exaggerate the truth in their speech; or they blame others when things go wrong, find fault to "save face," play other's accomplishments down while boasting of their own; or they cultivate for friends only those they suppose have prestige and whose acquaintance will make them seem important to others. They are not masters of themselves—the opinions of other people control them. It might be said that they have marched to the tempo of other's drums so long that they can no longer discern the sound of their own. They have acted a role which they suppose others will admire and now cannot tell which role is themselves and which is pretence. In short, they have tried to carefully arrange themselves in the minds of other people until they do not know who they are or what they are, what they believe or what their standards are. By being untrue they have, in other words, lost all understanding of themselves. They have sold their real identity, which is a birthright, for honour in men's eyes, which is a mess

of pottage. A person who has thus sold himself cheaply cannot know himself, respect himself or like himself. And if he cannot like himself it is impossible for him to love his fellowmen and the Lord. That is how important self-honesty is.

You and I have reason to be proud of our true selves. We are created by God in His image; and it is this divine image that is the real self of everyone. Not only must we let others know this genuine part of us so that they can truly respect us, but we must get to know it too. In order to love our neighbours as ourselves, we must love ourselves. We ought to realise deep in our hearts—and this realisation does not come easily—that God is our own Father, that we are His children and that He loves us very much. And besides this noble origin we have a divine destiny. No one says of an infant that it is part of a race of children, but of the race of men; so let us not think of ourselves as merely men. In a very real sense we belong to the race of gods, because we may one day achieve godhood through faithfulness. Think how worthy then we are of love and how important it is that we respect ourselves and others!

Since it is true that we are in essence divine, let us live by a divine standard —and by a divine standard attain divinity and eternal life. Jesus said, "It is not meet to take the childrens' bread, and to cast it to dogs." Neither is it meet for you and I, potentially divine beings, to let ourselves be subject to ungodly standards. They never can bring happiness but can slowly bring us down to eternal misery.

"No man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled . . . but new wine must be put into new bottles." (Mark 2: 22.)

And eternal standards must be put into eternal lives.

Consider this, young men and women who advance each day further toward the fruit of Lehi's dream, to partake of God's love: is the love of the world more important than that most desirable fruit? As the people of the Lord we must choose which we shall seek. Jesus, who understood all this well from His own trials, said:

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15: 18, 19.)

Love is necessary to everyone's life —shall we choose the love of the world or the love of God?

Already we have, at baptism, chosen the latter and "taken upon ourselves the name of the Son." Dr. Reed Bradford of BYU recently testifies that when one examines this he

"comes to understand that this means to live *His teachings and to represent the Saviour in all that he does, to the very best of his ability. One must, therefore, examine all his actions. In some cases this will mean that he will have to reject some ways of behaving which are approved by his society, because they are in conflict with the teachings of the Saviour."*

Further, Dr. Bradford indicated that the happy individual isn't straining to get status in society but

"in all of his actions, he is trying to live with integrity the teachings of (the) divine personages and to have status with them. What a magnificent power one experiences when he feels he is at least partially worthy of such influence in his life!"

The first recorded response to Jesus when He began His ministry was, "Can there any good thing come out of Nazareth?" It seemed impossible

that from anywhere in Galilee a worthy thing could issue. But something good did come because one man, Jesus Christ, remained, in spite of sore trials, unfailingly true to divine standards. On at least one occasion, his countrymen "laughed him to scorn." Nephi prophesied correctly that "the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving-kindness and long-suffering towards the children of men." Perhaps we might recall this if we ever suppose the world is passing us by or leaving us out or laughing at us because we are clinging to the iron rod, living our standards. Again, we may

"have to reject some ways of behaving which are approved by society, because they are in conflict with the teachings of the Saviour."

Whatever trial we encounter will be small in contrast to His temptations. To forsake His standards He was offered not merely a little honour or popularity but "all the kingdoms of the world, and the glory of them." But He did not yield; He stayed true.

We might ask ourselves, "Can there any good thing come out of our lives?" No, not if we pattern them to the world's ways, heeding the "Galileans," their mockery and "fingers of scorn;" being ashamed of Christ, pretending to be what we are not.

But though the way may be often hard and our temptations dangerously difficult, we may emphatically say,

"Yes! something good can *come out of our lives if we live the divine standards which became ours at baptism, obeying the* Word of Wisdom, *acting honestly, paying tithes and offerings, being clean, showing the Father that we desire above all things to partake of the love and renewing power that comes to us through His Son. Something good can come out of our lives if we follow the precept that Jesus gave His disciples in the Land of Bountiful: what manner of men ought ye to be? Verily I say unto you,* even as I am."

He overcame temptations much like the ones we face—though they were more severe—by striving to put the love of His Father first in His life. Even so must we.

British Statistics

BIRTHS AND BLESSINGS

British Mission

Christensen : To Neal F. and Lois Ann Fowler Christensen of Chelmsford, a daughter, Shawny F. Christensen, born July 31, 1960; blessed September 4, 1960, by Neal F. Christensen.

Titmus : To Stanley George and Iris Lilian Grace Worsley Titmus of Luton, a daughter, Heather Dawn, born February 6, 1960; blessed August 7, 1960, by Stanley George Titmus.

Sayce : To Ivor Lewis and Blodwen Margaret Davies Sayce of Cardiff, a daughter, Denise Heather, born October 19, 1953; blessed October 2, 1960, by James W. Martin.

Sayce : To Ivor Lewis and Blodwen Margaret Davies Sayce of Cardiff, a daughter, Francis Ann, born November 25, 1954; blessed October 2, 1960, by David Golden Kimball.

Sayce : To Ivor Lewis and Blodwen Margaret Davies Sayce of Cardiff, a son, Windsor Ivor, born March 18, 1956; blessed October 2, 1960, by James William Martin.

Wright : To John Joseph and Elizabeth Smart Wright of Cardiff, a daughter, Linda Ann, born June 20, 1960; blessed August 7, 1960, by Cyril Mons Coombs.

Turvey : To Arthur James and Olive Margaret Gibbons Turvey of Northampton, a son, Martin Jonathan Turvey, born August 23, 1960; blessed October 2, 1960, by Leonard Joyce.

Hunn : To George and Sherry Woolf Hunn of Leicester, a son, Erick James, born June 18, 1960; blessed September 4, 1960, by George Hunn.

Sanderson : To Colin Arthur and Margaret Ann Lenton Sanderson of Leicester, a son, Timothy John, born August 17, 1960; blessed October 2, 1960, by Leslie James Sullivan.

Harper : To Laurence Keith and Janice Edith Moore Harper of Peterborough, a daughter, Cynthia Jean, born September 19, 1958; blessed October 2, 1960, by Cecil John Buscott.

Harper : To Laurence Keith and Janice Edith Moore Harper of Peterborough, a son, John Laurence, born January 27, 1960; blessed October 2, 1960, by Edward Devere Bottom.

Gray : To Ralph and Hazel Beardmore Gray of Peterborough, a daughter, Arlene Helen, born August 5, 1960; blessed September 11, 1960, by Peter Herbert Pollock.

Nicholes : To Karl R. K. and Velyn Washburn Nicholes of Cambridge, a son, Thomas Karl, born July 18, 1960; blessed October 2, 1960, by Karl R. K. Nicholes.

McDermett : To James Karl and Marla Jean McDermett of Ipswich, a son, David Laurence, born March 11, 1960; blessed July 3, 1960, by Peter Kenneth William Giles.

Adams : To Allen E. and Nelda Ann Harper Adams of Cambridge, a daughter, Teri Ann, born July 3, 1960; blessed August 7, 1960, by Allen E. Adams.

Vingoe : To Brian Treloar and Irene Doris Cooper Vingoe of Ipswich, a daughter, Nadine Rickie, born June 14, 1960; blessed July 3, 1960, by Andey Bosby Oswald, Jr.

Marks : To David Richard and Nancy Avril Morgan Marks of Bridgend, a son, Stephen Paul, born November 1953, blessed August 21, 1960, by John David James.

Morgan : To David Richard and Nancy Avril Morgan Marks of Bridgend, a son, Stephen Paul, born November 6, 1953; blessed August 21, 1960, by John David James.

Marks : To David Richard and Nancy Avril Morgan Marks of Bridgend, a son, David James, born March 1, 1957; blessed August 21, 1960, by Larry T. Hutchings.

Forward : To Clifford Ivin and Margaret Elizabeth Pearson Forward of Pontypool, a son, Peter Robert, born September 2, 1960; blessed October 9, 1960, by John Forward.

Leavitt : To Loral Archie and Joyce Bond Leavitt of Reading, a daughter, Karin, born August 26, 1960; blessed October 2, 1960, by Loral Archie Leavitt.

Hindes : To Donald Anthony and Margaret Daphne Runacres Hindes of St. Albans, a son, Mark Anthony, born August 23, 1960; blessed October 2, 1960, by John James.

North British Mission

Palmer : To Leonard and Eileen Florence Stevens Palmer of Newton Aycliffe, a son, Ashley Bernard Palmer, born July 8, 1958; blessed October 2, 1960, by John Alexander Cook.

Innes : To Herbert Anderson and Elizabeth Sarah A. Richards Innes of Edinburgh, a daughter, Carol Laing Innes, born June, 1960; blessed July 3, 1960, by Perry Jay Bingham.

Butterworth : To Frank and Edna Butterworth of Rawtenstall, a daughter, Vivienne Lorraine Butterworth, born September 19, 1960; blessed October 2, 1960, by Elder K. Edmondson.

Truman : To Anthony Harry and Alta Cherry Barnes Truman of Middlesbrough, a son, Paul Michael Truman, born August 29, 1960; blessed October 2, 1960, by Anthony Harry Truman.

Conner : To John Dunbar and Valerie Jean Gough Conner of Dundee, a son, Anthony Stuart Dunbar Conner, born April 21, 1960; blessed October 9, 1960, by Brent Clark.

Stott : To Edwin G. S. and Clara Fitzgerald Stott of Newton Aycliffe, a son, Steven Stott, born August 20, 1958; blessed June 17, 1960 by Milton K. Hamilton.

Stott : To Edwin G. S. and Clara Fitzgerald Stott of Newton Aycliffe, a daughter, Marion Stott, born May 6, 1957; blessed June 17, 1960, by Derick Timms.

Stott : To Edwin G. S. and Clara Fitzgerald Stott of Newton Aycliffe, a son, Heil Stott, born May 12, 1960; blessed June 17, 1960, by John R. Arnold.

Douglas : To Anthony John and Cynthia McGovern Douglas of Scunthorpe, a daughter, Gale Douglas born October 1, 1960; blessed October 23, 1960, by William R. Collier.

Gelder : To Percy and Irene Williamson Gelder of Barnsley, a daughter, Patricia Gelder born July 10, 1955; blessed October 2, 1960, by Fred Leeding Mills.

Gelder : To Percy and Irene Williamson Gelder of Barnsley, a son, Martin Gelder, born August 7, 1958; blessed October 2, 1960, by Albert W. G. Parsons.

Taylor : To Vincent and Pauline Gelder Taylor of Barnsley, a daughter, Lynne Joyce Taylor, born September 11, 1959; blessed October 2, 1960, by Richard Riley.

ORDINATIONS

British Mission

BIRMINGHAM

Peter Leonard Joyce of Northampton to Teacher
Albert Edward Preece of Wolverhampton to Priest
Kenneth Roy Richardson of Worcester to Deacon
Phillip James Mullock of Worcester to Deacon
Donald Pearson of Coventry to Deacon
Alan Harold Kahan of Coventry to Deacon
Harry F. Litchfield of Northampton to Teacher
Peter Maughan Bayliss Chapman of Birmingham to Priest

BRISTOL

Gerald John Caswell of Bristol to Elder
Royston Walter Bertie Webb of Bristol to Elder
Christopher Robin Inker of Bristol to Deacon
David William Gibbons of Plymouth to Deacon
Stephan Allan Michael of Plymouth to Deacon
John Anthony Bellingham of Bath to Deacon

LONDON

Michael Graham Bilson of Portsmouth to Deacon
Anthoney Dennis Boulton of Portsmouth to Deacon
William Dennis Boulton of Portsmouth to Deacon
David Robin Meaton of Bournemouth to Deacon
Horace Leonard Meaton of Bournemouth to Deacon
Roger William Mason Sharland of Bournemouth to Deacon
Laurence Rock of South London to Priest
Hugh J. Hill of South London to Teacher
Edgar Robert Cook of Salisbury to Deacon
James Isaac Whitefield of Southend to Teacher
Daniel Charles Chambers of Southampton to Deacon
John Leslie Chambers of Southampton to Deacon
Harold Joseph Fawcett of Southampton to Deacon
Leonard Terence Boyer of St. Albans to Deacon

Robert Groom of St. Albans to Deacon
Quentin Morrison of St. Albans to Deacon
Thomas Scott Cooper of Stevenage to Elder
Henry J. Blewitt of South London to Priest
Peter Appleby of St. Albans to Priest
Barry Kenedy Kitcher of Southampton to Teacher
Raymond Lloyd of Stevenage to Elder

NORWICH
Kenneth Smith of Chelmsford to Priest
Val Eugene Abbott of Chelmsford to Deacon

NOTTINGHAM
Terence Leahy of Derby to Deacon
Paul Anthony Hill of Eastwood to Deacon
William Bentley of Eastwood to Deacon
Ronald Wayne of Eastwood to Deacon
Denis Alliss of Eastwood to Priest
Peter Dixon Berry of Eastwood to Deacon
Lewis Anthony of Eastwood to Deacon
John Cox of Nottingham to Deacon
Brian Martin of Eastwood to Teacher
Malcolm Hayes of Loughborough to Deacon
John Terence Bryan of Loughborough to Deacon
Arthur Terence Parker of Loughborough to Deacon
Donald Richards of Peterborough to Priest
Laurence Keith Harper of Peterborough to Deacon
Tom Stark of Nottingham to Teacher
Andrew Malcolm Lever of Nottingham to Deacon

WALES
David John Jones of Swansea to Deacon
John Elford Beresford of Swansea to Deacon
Edward Charles Jones of Swansea to Deacon
David Mordecia of Bridgend to Teacher
Geoffrey Ian Wines of Cardiff to Deacon
Kenneth Michael Wines of Cardiff to Deacon
Kenneth Morgan of Bridgend to Deacon
Peter Carey of Swansea to Deacon
John Elford Beresford of Swansea to Deacon
Thomas Henry Carey of Swansea to Deacon

North British Mission

HULL
James Allan Bland of Hull to Teacher
David James Lewis of Hull to Deacon
John Nicholas Speight of Scarborough to Deacon
Walter Speight of Scarborough to Deacon

PRESTON
Thomas Counsell of Blackburn to Teacher
Thomas Counsell of Blackburn to Priest
Richard Arthur Llewellyn of Blackburn to Teacher
Richard Arthur Llewellyn of Blackburn to Priest
Alan Counsell of Blackburn to Teacher
Alan Counsell of Blackburn to Priest
Keith Roden of Rawtenstall to Deacon
Gorden Dixon of Rawtenstall to Deacon
Peter John Roden of Rawtenstall to Deacon
Barry Wilkinson of Rawtenstall to Deacon

NEWCASTLE
Stuart Collingwood of Newcastle to Teacher
Charles W. Jennings of Newcastle to Teacher
John Williams of Newcastle to Teacher
James W. Metcalf of Newcastle to Teacher
Alan Brown of Newcastle to Teacher
John Kenneth Gray of Newcastle to Deacon
James Brian Skipper of Middlesbrough to Priest
John Jeffrey Armstrong of Middlesbrough to Priest
Kevin Ben of Newcastle to Deacon
John Neasham Butcher of Newcastle to Priest
Maurice Peacock of Middlesbrough to Elder
Isaac Mitcheson Williams of West Hartlepool to Elder

SCOTLAND
David Gordon Clark Burns of Edinburgh to Elder
James Craigie Fisken of Dundee to Priest
Sidney Cramer of Edinburgh to Teacher
John Barr McIntosh of Dundee to Priest
Lawrence Hill Cavin of Dundee to Teacher
Charles Ross Day of Dundee to Priest

SHEFFIELD
Albert Leonard Tune of Sheffield to Deacon
Alan Yeardley of Sheffield to Teacher
Albert Raymond Thornhill of Sheffield to Teacher
David Whitehouse of Sheffield to Priest
Michael Stocks of Sheffield to Teacher
Sydney Aldred Cusworth of Rotherham to Deacon
Roger Marshall of Sheffield to Deacon
Herbert Bruce of Sheffield to Priest
Ralph Pacey of Sheffield to Teacher
Harold Cowley of Sheffield to Deacon
Paul John Cantrill of Chesterfield to Deacon
Robert Russell Drummond of Doncaster to Priest
Robert Russell Drummond of Doncaster to Elder

Manchester Stake

Peter Owen of Stoke-on-Trent to Deacon

BAPTISMS

British Mission

BIRMINGHAM
Janet Elizabeth Cotton of Northampton
Susan Joy Jones of Nuneaton
Irene Joyce Bradley of Nuneaton
Nicholas William Jones of Nuneaton
Paul Richard Allen of Northampton
Patricia Anne Webb of Birmingham
Dennis George Bradley of Nuneaton
Reginald George Malyon of Coventry
Muriel Joyce Malyon of Coventry
Michael James Malyon of Coventry
Dennis George Bradley of Nuneaton
Diane Leslie Price of Worcester
Mervin Lawrence Price of Worcester
Dorothy Francis of Worcester
Anna Lisa Sirtola of Birmingham
Maureen Ann Smith of Worcester
John Frederick Smith of Northampton
Thomas John Griffiths II of Northampton
Wendy Christine Temple of Northampton
John Hollowell of Northampton
Jacqueline Haddon of Coventry
Patricia Ann Winslow of Coventry

BRISTOL
Collin Gillard of Plymouth
Michael John Mallett of Plymouth
Arthur Ernest Perry of Plymouth
Edna Perry of Plymouth
John Beattie Gamble of Plymouth
Jennifer Ann Woodford of Bath
June Mary Ellis Day of Weston-super-Mare
Christopher Rolin Inker of Bristol
William Robert James of Gloucester
Sandra Kay Fisher of Bristol

Lesley Michelle Ricketts of Bristol
June Mary Ellis Day of Weston-super-Mare
Andrew John Hurford of Bristol
Michael Dennis Jones of Bristol
Stephen Richard Inker of Bristol
Beatrice Ann Inker of Bristol
Charles Wiltshire Lewis of Bristol
Kenneth Paul Black of Bristol
David John Black of Bristol
Elizabeth Woods Burgess of Plymouth
Louisa Patricia Woods Burgess of Plymouth
Timothy Ernest Woods Burgess of Plymouth
Derrik Thomas Blackmore of Plymouth
Raymond John McGlinchey of Plymouth
Phyllis Irene Holder of Bristol
Raymond Charles Glanville of Plymouth
David William Glanville of Plymouth
Brian Collier of Gloucester
Kenneth Ivar Denton of Gloucester
Barry Kenneth Barnes of Gloucester
John Edward Essam of Cheltenham
Alan John Noles of Cheltenham
Bryan Ashley Reynolds of Cheltenham
Stephen Gerald Paul Hendon of Cheltenham
Raymond Peter Emden of Cheltenham
Robert John Brown of Cheltenham
Raymond Derek Locke of Gloucester

LONDON

John Turner of Luton
John Hamilton McGongle of Luton
Florence May Ambrose of Romford
John William Ambrose of Romford
Michael Leslie Molland of Salisbury
Patrician Anne Molland of Salisbury
Molly Irene Hucklesby of Luton
Shirley Lillian May Williams of Bournemouth
Gordon Frederick West of Luton
George Robert Fudge of Stevenage
Patricia Elizabeth Rose West of Luton
Nagy Lajos of Oxford
Julia Dawn Jackson of Southend
Thomas Henry Munton of South London
Paulette Valerie Cairns of Hyde Park
Philip Henry Wild of Gravesend
Dora Mason of Bournemouth
Susan Lynn East of North London
Leslie Mary Layton of Luton
Pamela Joan Fletcher of Luton
Christine Ann Fitzpatrick of Luton
Marilyn Ann Fletcher of Luton
John Thomas Richards, Jr., of Gravesend
Gloria Jean Long of Hyde Park
Reginald Henry Taylor of South London
Louise Sarah Howland of Romford
Colin Alexander Howland of Romford
Robert Richard Smith of Romford
Thomas Edward Lovelock, Jr., of Romford
Avril June Smith of Romford
Barbara Ann Elizabeth Smith of Romford
Leslie William Loveless of Portsmouth
Vera Patricia Augusta Dodds of Portsmouth
Norma Violet Hayes of Bournemouth
Michael Stephen James Hayes of Bournemouth
Cyril Charles Lester of Southampton
Patricia Carol Lester of Southampton
Robert William Lester of Southampton
Peter Stan Smith of Luton
Russell Butcher of St. Albans
Phillip Charles Butcher of St. Albans
Patricia Anne Taylor of St. Albans
Betty Ann Carlin of Southend
Irene Barbara Deadman of Southend
Leslie Angelea Florence Deadman of Southend
Alexandra Jenkins of Crawley
Edward William Jenkins of Crawley
Robert George Coomber of Crawley
Peter Victor Tanner of Crawley
David William Waller of Crawley
Roger Frank Waller of Crawley
Wendy Frances Boxall of Brighton
John Edward Boxall of Brighton
Judy Barbara Funnell of Brighton
Peter Brian Funnell of Brighton
Cynthia Clements of South London
Mathew Charles Hamilton of Hyde Park
Florence Louis Butler of South London
Graham Barry Collins of South London
Carol Jean Pearse of Gravesend
Pamela Ann Pearse of Gravesend
Janet Elsie Gertrude Postance of Stevenage
Linda Margaret Evalyne Postance of Stevenage
Christine Ann Lillian Postance of Stevenage
Carole Ann Fettes of Luton
Diane Isabel Moore of Luton
Diane Fettes of Luton
David John Moore of Luton
Leslie East of North London
Dorothy Isobel Richmond East of North London
Alexandra Jenkins of Crawley
Edward William Jenkins of Crawley
Robert George Coomber of Crawley
Peter Victor Tanner of Crawley

NORWICH

Edwin Charles Boatman of Cambridge
Ruth Elizabeth Tanner Jones of Cambridge
Norris Aiden Jones of Cambridge
Pauline Jean Smith of Gorleston
Gillian Janet Smith of Gorleston
Margaret Ann Smith of Gorleston
Kathleen May Tricker of Gorleston
Brenda Gilfillan of Gorleston
Richard Dawson of Lowestoft
Christine Allison Dawson of Lowestoft
Janet Ann Godbold of Lowestoft
Hillary Ann Dawson of Lowestoft
Pat Ann Boatman of Cambridge
Irene Patricia Hagger of Cambridge
William John Hagger of Cambridge
Pamela Elizabeth Hill of Ipswich
Dale Collins of Chelmsford
Val Eugene Abbot of Chelmsford
Pamela Elizabeth Hill of Ipswich
Barry Finlay of Colchester
Susan Frances Finlay of Colchester
Gillian Gilfillan of Gorleston
Rachel Dorothy Earle of Gorleston
Carolyn Dawn Leslie Beaumont of Cambridge
Linda Thomas of Cambridge
John Mawre of Ipswich
Steven Richard Knights of Ipswich
Brian John Knights of Ipswich
Mary Margurite Knights of Ipswich
Kate Elizabeth Mawre of Ipswich
Jean Campbell of Colchester
Graham Rumbellow of Ipswich
Robert Charles Goffin of Gorleston
Adrian William Goffin of Gorleston
Glynn James Goffin of Gorlston
Alan Tolcher Leggett of Gorleston
Barry Walter Smith of Norwich
Ronald George Woods of Norwich
Peter Robert Black of Norwich
Terence Ivan George Ayers of Lowestoft
Linda Joy Sayer of Norwich
Linda Jean Webster of Norwich
Sandra Christine Desforge of Cambridge
Carole Anne Day of Cambridge
Glenda Medina Farrington of Cambridge
Sherril Ann Brown of Ipswich
Howard Noel Brown of Ipswich
Susan Elizabeth Currie of Colchester
Trudy Kay Finlay of Colchester
Kathleen Hilda Mason of Colchester
Edward Derek Heard of Ipswich
Patricia Ann West of Norwich
Tony Fredrick West of Norwich
Rodney James West of Norwich
Brian John Blowers of Lowestoft
David Paul Vanzandt of Lowestoft
Virginna Lee Vanzandt of Lowestoft
Stephen Trevor Wood of Lowestoft
Brian John Blowers of Lowestoft
Leonard William Webster of Gorleston
Christine Elizabeth Batterbee of Gorleston
Robin Sidney Haines of Gorleston
Grant Allen Hawkes of Colchester
Valerie Anita Hawkes of Colchester
Christine Alice De'Ath of Chelmsford

Peter Bryan Joyce of Colchester
Bernard Reynold Douglas Joy of Ipswich

NOTTINGHAM
Susan Margaret Plumb of Eastwood
Sheila Joy Cuthbert of Nottingham
Jessie France of Nottingham
Elizabeth Anne France of Nottingham
Margaret Leahy of Derby
Terence Leahy of Derby
Carol Ann Bailey of Eastwood
Patricia Ann Hill of Eastwood
Lucy Alice Evans of Peterborough
Dennis William Newton of Loughborough
Ann Parker of Loughborough
James Leonard Smart of Loughborough
Christina Alinda Kellam of Loughborough
Susan Mary Walwyn of Leicester
Diane Sandra Sperry of Leicester
Susan Bradbury of Leicester
Mavis Bell of Leicester
Peter Beresford of Eastwood
Michael Beresford of Eastwood
John Scott Beresford of Eastwood
Corinne Beresford of Eastwood
Joseph Roderick Beresford of Eastwood
Janet Eileen Hill of Eastwood

WALES
Colin John Senior of Merthyr Tydfil
David Phillip Sayce of Cardiff
Esme Anne Jones of Swansea
Thomas Henry Carey of Swansea
Caroline May Carey of Swansea
Carol Ann Beresford of Swansea
Ronald Valentine Smith of Merthyr Tydfil
Jinny Smith of Merthyr Tydfil
Cherryl Ann Williams of Bridgend
Linda Meryl Jones of Blackwood
Christine Marian Jones of Blackwood
Lynette Susan Evans of Blackwood
Thora Vera Beresford of Swansea
Michael Christopher Adams of Swansea
Russell McDonald of Cardiff
Desmond James Williams of Cardiff
Ceridwen John Williams of Bridgend
Ian Vickery of Cardiff

North British Mission

HULL
Patricia Ann Poulter of Hull
Carol Young of Hull
Antoinette Cunningham of Hull
Dorothy May Ketley of Hull
Brenda Pere of Hull
Bernard Colin Fallows of Hull
Calvin John Metcalfe of York
Barry Alan Metcalfe of York
Brian Graham of York
Barry Frederick Watts of Scunthorpe
Carol Alcock of Scunthorpe
Sandra Denise Griffiths of Hull
Shirley Kathleen Mills of Hull
Vera Stockdale of Hull
Christopher Paul Gaden of Hull
Catherine Rose Hagan of Scunthorpe
Angela Sylvia Ellen Wright of Scunthorpe
Bernice Margaret Theaker of Goole
Philip Bernard Evans of Grimsby
David Philip Stares of Gainsborough
Janet Ann Stares of Gainsborough
Joseph McGuire of Grimsby
Susan Ebner of Scunthorpe
Erika Ebner of Scunthorpe
Wendy Coggle of Hull
David Allen Coggle of Hull
Christopher James Coggle of Hull
John Taylor Hawkins of Hull
John Howard Blaydes of Scunthorpe
Barry Blaydes of Scunthorpe
Ada Brown of Scunthorpe
Yvonne Hammond of Scunthorpe
Anne Elizabeth Wareing of Scunthorpe

IRELAND
Wesley Craig Calhoon of Belfast
Betty Elizabeth Ann of Belfast
John Torrans of Belfast
June Lawrence of Belfast
Audrey Gilkinson of Londonderry
Jean Ferguson of Belfast

PRESTON
Yvonne Gibson of Preston
Ian Cornwell of Preston
Pamela Anne Morgan of Burnley
Barbara Wright of Burnley
David Stevenson of Rawtenstall
Evelyn Winterbottom of Rawtenstall
Barry Wilkinson of Rawtenstall
Timothy Wilkinson of Rawtenstall
Dorothy Theresa Ryan of Preston
Evelyn Ryan of Preston
Patricia Gregson of Preston
Peter Maddock of Rawtenstall
Paul Maddock of Rawtenstall
Eileen Lynch of Rawtenstall
William John Lynch of Rawtenstall
Joan Edmundson of Burnley
Margaret Taylor of Burnley
Sheila Taylor of Burnley
Keith Taylor of Burnley
Renee Bland of Burnley
Patricia Bland of Burnley
Lionel Jarrett of Blackburn
Cynthia Robinson of Burnley
Susan Large of Burnley
Jean Sagar of Rawtenstall
Christine Sagar of Rawtenstall
Christine Elizibeth Harrison of Burnley
Jennifer Jarrett of Blackburn
Christine Jarrett of Blackburn
Dorothy Quinn of Rawtenstall
Arnold Quinn of Rawtenstall

NEWCASTLE
Maureen Burton of Newcastle
Leslie Thompson Sr. of Newcastle
Leslie Thompson Jr. of Newcastle
John James Thompson of Newcastle
Colin Noel Oyston of Newcastle
William Frederick Cody of Newcastle
Jene Elizabeth Cattanach of South Shields
Patricia Evelyn Harris of Carlisle
Edwina Amy Harris of Carlisle
Alan Lynas of Middlesbrough
Trevor Hewetson of Middlesbrough
Elsie Gibson of Newton Aycliffe
Doreen Lewis of Newcastle
Kenneth Lewis of Newcastle
Barry Lewis of Newcastle
Elizabeth Herbertson Crisp of Sunderland
Derek Lewis of Newcastle
David Lewis of Newcastle
Alexander Capit Hall of Newcastle
Dennis Hall of Newcastle
Robert Geoffrey Oyston of Newcastle
Michael David Clark of Newcastle
Ann Veronica Tunney of West Hartlepool
Robert Wood Sr. of Middlesbrough
Dorothy Wood of Middlesbrough
Peter Wood of Middlesbrough
Robert Wood Jr. of Middlesbrough
Mary Elizabeth McMurdock of South Shields
Joan Stevenson of West Hartlepool
Eric Briggs of Middlesbrough
Alan Overfield of Middlesbrough
John Robert Robson of Middlesbrough
David Nassau of Middlesbrough
Rosemarie Nichol of North Shields
Ronald Hall of Sunderland

SCOTLAND
Mary Doyle Roy of Dundee
James Alexander Roy of Dundee
Kathleen May Roy of Dundee
Valerie Jean Conner of Dundee
John Stocky Meldrum of Kirkcaldy
Andrew Meldrum of Kirkcaldy
Alexander Fraser of Aberdeen

Alexander George Thain Ness of Aberdeen
Roy McGregor of Aberdeen
Margaret Laird of Airdrie
Helen Stewart McIntosh of Airdrie
George Alexander Duncan of Airdrie
Margaret Anne Winspher Smith of Glasgow
Marjorie Anne Crawford of Glasgow
Jacqueline Lindsay Crawford of Glasgow
Edith Goy Bell of Kirkcaldy
Elizabeth Forsyth Sweeney of Kirkcaldy
William James Logan of Kirkcaldy
Marlyn Elizabeth Logan of Kirkcaldy
Gennifer Ann Logan of Kirkcaldy
Margaret Agnes Logan of Kirkcaldy
Alexander Bruce Logan of Kirkcaldy
Ronald Dailly of Dundee
Phyllis Wishart of Aberdeen
Stewart MacPherson of Aberdeen
Brian Collinson of Aberdeen
Sylvia Collinson of Aberdeen
John Fraser Scott Smith of Aberdeen
John Mercer Scott Jr. of Kirkcaldy
Roland Walter Klym of Kirkcaldy
David Innes of Kirkcaldy
David Berry Waddell of Kirkcaldy
Ian Hunter Bell of Kirkcaldy
David Scott of Kirkcaldy
John Arthur Walker Stevenson of Kirkcaldy
Alexander Mackie of Kirkcaldy
Ronald Bell of Kirkcaldy
Margaret McKinley Petrie of Airdrie
Lyndall Petrie of Airdrie
Lilly Meek of Airdrie
David Webster Cockburn of Drumchapel
John Curruther Cockburn of Drumchapel
Thomas McVie of Drumchapel
William McVie of Drumchapel
James Leslie McCracken of Drumchapel
Stanley Karl Podolanski of Kirkcaldy
Robert Hunter of Stirling
Agnes Mills Hunter of Stirling
Eileen Kelly of Glasgow
John Shields of Dundee
Francis Shields of Dundee
Margaret Thompson Shields of Dundee
Elspeth Nelson Kennedy of Dundee
Robert Johnston of Dundee

SHEFFIELD

Jennifer Lamb of Barnsley
Reginald Anson of Sheffield
Mary Elizabeth Machin of Doncaster
Gordon Alwyn Davis of Chesterfield
Roger Alan Royston of Rotherham
Kathleen Yeats of Barnsley
Edith Ann Mallinson of Rotherham
Ellen Irene Davis of Chesterfield
Frank Graham Davis of Chesterfield
Vincent Taylor of Barnsley
Pauline Taylor of Barnsley
James Hargreaves of Barnsley
George Leslie Geary of Sheffield
Sybil Margaret Geary of Sheffield
Lilian Joan Geary of Sheffield
Ian Geary of Sheffield
Philip John Geary of Sheffield
William Noel Woodhead of Sheffield
Joan Woodhead of Sheffield
Joyce Woodhead of Sheffield
Gary James Woodhead of Sheffield
Ann Parish of Sheffield

Manchester Stake

John Bostock of Stoke-on-Trent
Anthony Bostock of Stoke-on-Trent
Jeffrey Stone of Stoke-on-Trent
John Thomas Carter of Stoke-on-Trent
Gilbert Turnbull of Manchester
Margorie Helen Turnbull of Manchester
Ann Fergus of Bradford
Mary Fergus of Bradford
Mina Anderson Carlisle Shepherd Fergus of Bradford
Dornthy Sandra Yearsley of Huddersfield
Frank Terry Brennan of Leeds
Peter Joseph Buchan of Dewsbury
Joyce Sandra Atkinson of Harrogate
Joan Lillian Atkinson of Harrogate
Brian Atkinson of Harrogate
Elizabeth Lynne Roulson of Harrogate
Carl Bernard Wisson of Harrogate
Sheila Kathleen Wisson of Harrogate
David Ian Wyson Wisson of Harrogate
Philip Bauld of Dewsbury
Derek Buckingham of Dewsbury
Edith May Peacock of Liverpool
John Henry Mitchell of Huddersfield
Dorothy Wendy Mitchell of Huddersfield
David Parry of Halifax
Janet May Craven of Bradford
Alan Craven of Bradford
Carole Dobson of Bradford
Kathleen Forshaw of Radcliffe
Clarence Forshaw of Radcliffe
Eileen Bernadette Redmond of Rochdale
Ronald Victor King of Rochdale
Norman King of Rochdale
Brenda King of Rochdale
Raymond Marriott of Rochdale
Wilhelmina Jackson of Manchester
Vincent Fleming of Manchester
Alec Szulc of Wigan
Barbara Katbrine Cullen of Leeds
Jeffrey Cullen of Leeds
Christine Cullen of Leeds
Ray Edward Brennan of Leeds
Meira Hyde of Dewsbury
Carol Ann Daley of Dewsbury
Kevin Michael Daley of Dewsbury
Janet Mavis Selfridge of Leeds
Margaret Selfridge of Leeds
Dawn Massingham of Dewsbury
Rita Massingbam of Dewsbury
Raymond John Massingham of Dewsbury
Patricia Buchan of Dewsbury
Richard George Stott of Dewsbury
Brian Hutchinson of Dewsbury
Alan Brook of Dewsbury
Carol Anne Hemingway of Dewsbury
David Degrucby of Leeds
Jennifer Lawton of Dewsbury
Shella Gladys Spears of Liverpool
Douglas Spears of Liverpool
Rebecca Jones of Liverpool
Marion Jones of Liverpool
Thomas Jones of Liverpool
Susan Marsh of Liverpool
Ann Pendelbury of Wigan
Mary Whittle of Wigan
Roy Alcock of Manchester
Peter James Whittaker of Manchester
Jean Kearns of Stoke-on-Trent
David Roy Bostock of Stoke-on-Trent
Janice Dobson of Bradford
Christine Dobson of Bradford
Peter James Hainsworth of Keighley
Sheila Hainsworth of Keighley
Terrance Hainsworth of Keighley
Judith Margaret Lee of Oldham
Ethel Joan Lee of Oldham
John Robert Lee of Oldham
Maureen Harpin of Dewsbury
Shiela Harpin of Dewsbury
Susan Harpin of Dewsbury
Mavis Harpin of Dewsbury
Christine Harpin of Dewsbury
Kathleen Dewdney of Dewsbury
Maureen Ellis of Dewsbury
David Hutchinson of Dewsbury
Stephen Thomas Brennan of Leeds
Geoffrey Osbourn of Leeds
Miriam Robinson of Oldham
Sylvia Robinson of Oldham
James Author Maude of Manchester
Evelyn Maude of Manchester
Geoffrey Wyndham Maude of Mancheser
Dolores Finn of Manchester
Darrell Finn of Manchester
Geoffrey Allen Frost of Manchester
Norma Rohinsnn of Manchester

Christine Edith Brooks of Manchester
Kenneth Meakin of Manchester
David Meakin of Manchester
Beatrice Noel Beaumont of Manchester
Minnie Shapter of Mancheter
Daniel Williams of Manchester
Stuart Aemmon McInves of Bradford
Keith Andrew Birch of Bradford
Pamela Jean Birch of Bradford
Marjorie Free Birch of Bradford
Melvyn Ravenscroft of Wirral
Peter Harold Boardman of Wirral
Colin Sheriff of Wirral
Christopher Fredrick Haughten of Liverpool
Jennifer Charellote Speirs of Liverpool
Monica Towler of Manchester
Harold John Brooks of Manchester
Peter Owen of Stoke-on-Trent
Jeanette Owen of Stoke-on-Trent
Dorothy Owen of Stoke-on-Trent
Ivy Oldham of Stoke-on-Trent
Ann Elizabeth Forrest of Radcliffe
Michael Cockcroft of Rochdale
Alice Dabson of Bradford
Eric Wilson of Keighley
William Wilson of Keighley
Peter Wilson of Keighley
David Colin Ingleson of Harrogate
Rosemary Langley of Wakefield
Peter Delaney of Dewsbury
Roy Blakeley of Dewsbury
Geoffrey Cox of Dewsbury
Steven Rhodes of Dewsbury
Keith Egget of Dewsbury
Ronald James Egget of Dewsbury
Patricia M. Watson of Dewsbury

Missionary Activities

British Mission

ARRIVALS :

October 1, 1960	*From*	*To*
Julia Troward Noble Allen	Salt Lake City, Utah	North London
October 5, 1960		
Robert Charles Burnett	Salt Lake City, Utah	Ipswich
Carl Leavitt Palmer	Cedar City, Utah	Bristol
Douglas Romney Jackson	Salt Lake City, Utah	Nottingham
Max Paul Brough	Randolph, Utah	Norwich
Lee Squire Longson	Salt Lake City, Utah	Birmingham
Wallace Martin McCook	Tempe, Arizona	Bristol
October 18, 1960		
Elmo A. Nelson	Salt Lake City, Utah	West London
Richard Eugene Hills	Salt Lake City, Utah	Birmingham
Larry Kent Cragun	Pocatello, Idaho	Hyde Park
David Wallace Johnson	Salt Lake City, Utah	Birmingham
Robert Franklin Wall, Jr.	Denver, Colorado	Birmingham
Warren Eugene Babcock	Whittier, California	Birmingham
Maureen Newbold	Riverton, Utah	Mission Office
October 25, 1960		
Emerson Tindal McOmber	Palo Alto, California	North London
Clark Burton Stohl	Salt Lake City, Utah	Central London

TRANSFERS :

October 4, 1960	*From*	*To*
Ross Critchfield	Mission Office	Ipswich
October 6, 1960		
Dale Reynolds	Nottingham	Mission Office
Mark Flandro	Birmingham	Mission Office
October 17, 1960		
Melvin Strong	Norwich	Central London
Paul Thomas	Ipswich	Central London
October 19, 1960		
Dale Thomas	West London	Birmingham
John Ludwig	Hyde Park	Birmingham
Ronald Watt	Birmingham	Mission Office
Mark Flandro	Mission Office	Birmingham
October 25, 1960		
Richard Connelly	South Coastal	Central London
Michael Macfarlane	Central London	South Coastal
October 27, 1960		
Bruce Stanger	Coventry	Ipswich
John Burnett	Temple	Coventry
William Erekson	Temple	Norwich
Gerald Maughan	Ipswich	Temple
Lon Bailey	Norwich	Temple

RELEASES :

	From	*Districts Laboured*
November 26, 1960		
Douglas Robbins *	Salt Lake City, Utah	Wales, Sheffield, South London, Mission Office, Norwich, Ipswich
Gaylen Turner Grover	Ogden, Utah	Nottingham, Wales, Hyde Park
November 28, 1960		
Paul Frederick Day †	Provo, Utah	South London, Leeds Mission Office, Nottingham
December 9, 1960		
Doris Anne Ireson	Huddersfield, Yorkshire	Liverpool, Bristol, South London
December 13, 1960		
Sherman Glen Fuller ‡	Salt Lake City, Utah	Manchester, Mission Office, Birmingham, Coventry
December 18, 1960		
El Ray Jenkins	Salt Lake City, Utah	Liverpool, North London, Central London, Norwich, Birmingham
Glen Boyer	Coalville, Utah	Irish, North London, Wales, Central London
December 31 1960		
Lafayette Sharp Parkin §	Idaho Falls, Idaho	Liverpool, Nottingham, Wales, Hyde Park, Mission Office, Plymouth

* Travelling Elder and Supervising Elder of Norwich District and Ipswich District.
† Travelling Elder and Supervising Elder of Nottingham District.
§ Travelling Elder and Supervising Elder of Plymouth District.
‡ Travelling Elder and Supervising Elder of Coventry District and Birmingham District.

APPOINTMENTS :

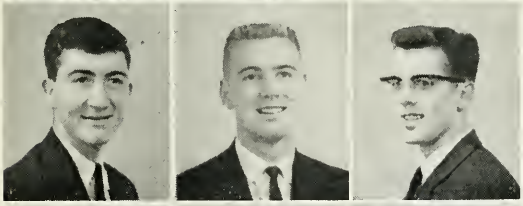
Ross Critchfield appointed Supervising Elder of Ipswich District, effective October 4, 1960.
Ralph Sheffield appointed Second Counsellor in Mission Presidency, effective October 4, 1960.
Dale Reynolds appointed Travelling Elder, effective October 6, 1960.
Mark Flandro appointed Travelling Elder, effective October 6, 1960.
Ronald Watt appointed Travelling Elder, effective October 19, 1960.
Mark Flandro appointed Supervising Elder of Birmingham District, effective October 19, 1960.
Sherman Fuller appointed Supervising Elder of Coventry District, effective October 19, 1960.

North British Mission

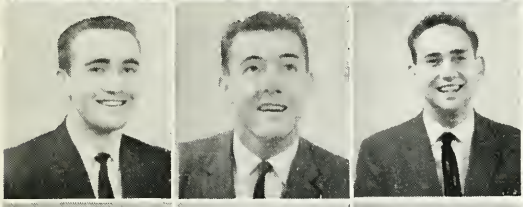
ARRIVALS :

	From	*To*
October 1, 1960		
Anita Blake	Hull, England	North Scotland
Patricia Yvonne Fisher	Leeds, England	Newcastle
Eileen Anne Gladwin	Burnley, England	North Manchester
Stephanie Lillian Hill	Grimsby, England	Glasgow
October 5, 1960		
Garlan D. Fitzgarrald	Bridgeport, Nebraska	Durham
Margaret Ann Foy	Panguitch, Utah	Sheffield
Murell Kay Johnson	Rupert, Idaho	Edinburgh
Kenneth Joe Murdock	Beaver, Utah	Edinburgh
Clyde Charles Pearce, Jr.	Fresno, California	Ireland
October 19, 1960		
Don George Campbell	Sandy, Utah	Edinburgh
Blaine E. Hendrickson	Provo, Utah	Grimsby
Ronald Dee Hughes	Orofino, Idaho	Bradford
J. Terral Jensen	Malad, Idaho	Preston
Lorin Kent Pugh	Salt Lake City, Utah	North Manchester
October 25, 1960		
Paul Jones Boyack	Price, Utah	South Manchester
Richard Bruce Davidson	Alhambra, California	North Scotland
William Robert Decker	Glendale, California	North Scotland
Ethel Irene Goodsell	Oakland, California	Bradford
William Russell McCracken	Fremont, California	North Scotland
William Rigby Swinyard	Skokie, Illinois	Durham
John Franklin Watkins	Pasadena, California	Liverpool
Carl J. Westbrook	Sanford, Colorado	Liverpool
David Timbrel Worlton	Lehi, Utah	Ireland
October 26, 1960		
Bernard Frederick Austin	Ashton-under-Lyne, England	Newcastle

DENNIS A. YOUNG
SHERMAN G. FULLER
LAFAYETTE S. PARKIN

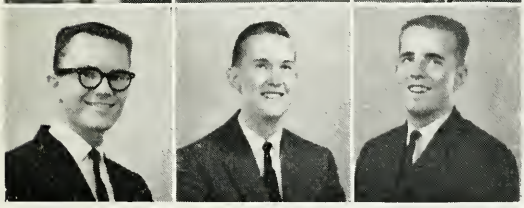


GAYLEN T. GROVER
DOUGLAS ROBBINS
WILLIAM L. ASAY



GLEN BOYER
LEROY G. MATTHEWS
HAROLD D. NEWEY

NORMAN N. HURST
DORIS ANNE IRESON
KEITH B. SORENSEN



EL RAY JENKINS
PAUL F. DAY
WILLIAM M. EARL

TRANSFERS :

	From	*To*
October 1, 1960		
Carma J. Baldwin	Ireland	Sheffield
B. Diane Moore	Ireland	North Scotland
Christine Oakley	Liverpool	North Manchester
Margaret I. Tonge	South Scotland	Durham
Lu Rae Woffinden	Liverpool	Sheffield
October 5, 1960		
Patrick G. Bowen	Durham	Mission Office
Roger F. Campbell	Mission Office	Glasgow
Harold J. Dent, Jr.	Leeds	Mission Office
Richard C. Gehrke	Mission Office	Liverpool
Wayne L. Neilsen	Mission Office	Edinburgh
Keith B. Sorensen	South Scotland	Mission Office
Derek Timms	Mission Office	Leeds
October 6, 1960		
Delbert G. Alder	South Manchester	Ireland
Linda E. Andrews	Sheffield	Mission Office
Kenneth J. Barwick	North Manchester	North Scotland
Gerry T. Brown	Ireland	Sheffield
Dennis B. Chandler	North Manchester	Sheffield
Robert N. Hurst	Sheffield	Ireland
Paul W. Kirkpatrick	Ireland	South Manchester
Floyd J. Millett	Sheffield	South Manchester
Clyde G. Seely	South Manchester	Ireland
Rex G. Wilkinson	South Manchester	Edinburgh

	From	*To*
October 11, 1960		
Linda E. Andrews	Mission Office	Preston
Ruby G. Cook	Preston	Mission Office
Myrna L. Lisonbee	Mission Office	Hull
October 12, 1960		
Patricia Y. Fisher	Newcastle	Leeds
Geraldine M. Shipley	Newcastle	Leeds
October 14, 1960		
Mima S. Douglas	Liverpool	Hull
Rayda Kirby	Hull	Preston
Myrna L. Lisonbee	Hull	Preston
October 18, 1960		
Donald R. Call	Newcastle	Mission Home
October 19, 1960		
Vernon H. Jensen	Mission Office	Newcastle
October 20, 1960		
Michael R. Moore	Grimsby	Edinburgh
Stanley M. Smedley	North Manchester	Preston
John P. S. Stout	Bradford	Mission Office
October 24, 1960		
R. Franklin Moyle	North Scotland	Mission Office
October 26, 1960		
William M. Burdett	Ireland	Leeds
Linda E. Andrews	Preston	Mission Office
Don R. Call	Mission Home	Leeds
Ezra T. Clark, Jr.	Durham	North Manchester
Eileen A. Gladwin	North Manchester	Preston
Ada M. Hafen	Bradford	Sheffield
Christine Oakley	North Manchester	Sheffield
Edwin R. Tucker	Leeds	Mission Office
Denis P. Smith	Leeds	Mission Office
Margaret I. Tonge	Durham	Glasgow
Diane Whitaker	Durham	Glasgow
Pamela Read	Sheffield	Edinburgh
Margaret A. Foy	Sheffield	Edinburgh

APPOINTMENTS :

Patrick G. Bowen appointed Travelling Elder, effective October 5, 1960.
Roger F. Campbell appointed Supervising Elder of the Glasgow District, effective October 5, 1960.
Harold J. Dent, Jr., appointed Second Counsellor of Zone 2 in the North British Mission, effective October 5, 1960.
Wayne L. Neilsen appointed Supervising Elder of the Edinburgh District, effective October 5, 1960.
Richard C. Gehrke appointed Supervising Elder of Liverpool District, effective October 7, 1960.
Keith B. Sorensen appointed Assstant to North British Mission President, effective October 5, 1960.
Derek Timms, appointed Supervising Elder of Leeds District, effective October 5, 1960.
Ruby G. Cook appointed Mission Recorder and Relief Society Secretary of the North British Mission, effective October 11, 1960.
John P. S. Stout appointed Publications Editor of the North British Mission, effective October 20, 1960.
R. Franklin Moyle appointed Travelling Elder, effective October 24, 1960.
Edwin R. Tucker appointed Travelling Elder, effective October 26, 1960.
Denis P. Smith appointed Travelling Elder, effective October 26, 1960.

RELEASES :

	From	*Districts Laboured*
November 25, 1960		
William M. Earl *	Salt Lake City, Utah	Wales, Newcastle, Liverpool, North Scotland
November 26, 1960		
Norman N. Hurst	Logan, Utah	Wales, Hyde Park, Sheffield, Ireland
December 3, 1960		
LeRoy G. Matthews †	Virgin, Utah	South London, Liverpool, Newcastle
Harold D. Newey	Huntsville, Utah	Norwich, Leeds, Newcastle, South Scotland, Glasgow
Dennis A. Young	Fullerton, California	North London, South London, Hull, Liverpool
December 4, 1960		
William L. Asay ‡	Seattle, Washington	Nottingham, Sheffield, Manchester
Keith B. Sorensen §	Salt Lake City, Utah	Leeds, Liverpool, Scotland

* Travelling Elder, and Supervising Elder of North Scotland District.
† Travelling Elder.
‡ Travelling Elder, Supervising Elder of Manchester District and Second Counsellor.
§ Travelling Elder, Supervising Elder of Liverpool District, Supervising Elder of Scottish District, and Assistant to the Mission President.

The earth is dark; the heavens are shut;
The priests in the temple sleep—
The king in the palace, the serf in the hut;
But shepherds are watching the sheep.
Three travellers come to the city gate;
Melchoir, Gaspar, and Balthazar.
" What seek you abroad at an hour so late? "
" Out of the East we follow a star.
" Where is the child born King of the Jews? "
Herod the tetrarch is startled awake;
Jerusalem, stirring, utters the news;
The scribes and elders their slumbers break.
" It is written," they answer, searching the books,
" From Bethlehem shall the Ruler come."

(From " The Nativity," by Jean S. Bennion.)

MERRY CHRISTMAS